

The Baptist Press

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No. 3



Rev. Lee, Chong Tuck (18 — 1950)

Rev. Lee was caught by the communists and killed on a rugged place because he was a Christian, not because he committed crimes.

Forty-sixth Session of the Korea Baptist Convention

The forty-sixth session of the Korea Baptist Convention was called to order at 10:00 a.m., on April 17, 1956, at Choong Moo Ro Baptist Church in Pusan with the opening prayer by the Reverend Hyuck Kyun Shin, and closed at 6:30 p.m., on April 20 with the benediction by the Reverend Jai Chun Nho.

At the convention Rev. Il-soo Jang was elected President, and thirteen new churches were accepted as members of the convention. The meeting called attention to the establishment of sovereignty of the Korean Baptist Churches. There were 189 representatives in the meeting out of 229 through the country.

Each meeting of the convention began with a short devotional period. Immediately after the prayer meetings there were all kinds of reports. Particularly the report of Dr. Bryan on Wallace Memorial Hospital was very interesting to everybody. The other reports such as of the social work of Mr. Ray, and of the Baptist Press gave the members a keen interest.

The new Baptist churches are as follows:

Pong San Church, Tai Paik Church, Eiwon Church, Pa Kok Church, No Rim Church, Song Hyun Church, Young So Won Church, Chung Ni Church, Syn Heung Church, Hap Tuck Church, Kim Ma Church, Jang Heung Church, and Kang Neung Church.

The new cabinet members of the convention are as follows: President: Jang, Ilsoo; Vice-president: Kim, Yong Hai, Han, Ki Choon; General Secretary: Nho, Jai Chun; Secretary Kim, Choo Eun; Associate secretary: Timothy Kim; Chairman of Social Services Board: David Ahn; Chairman of Treasury Board: Kim, Kil Nam; Chairman of Evangelism Board: Shin Hyuck Kyun; Chairman of Publication Board: Han Tai Kyung; Chairman of Education Board: Hu, Tamm; Advisor: Rev. Earl Parker.

In order to bring out the matter of sovereignty of the

Korean Baptist churches, the Convention selected five members to negotiate with Dr. Crawley about the matter. On twentieth of April, 1956 at one o'clock in the afternoon, and the decisions of the meeting were as follows:

1. To secure an office for the Korea Baptist Convention at the cost of six million Hwan.

2. To open a Baptist Center.

3. To provide a Chaplain's office in the Korea Baptist Convention, and to secure American aid.

4. The old Relief Committee gave their priority to the new executive committee.

5. The building committee should take over the matter, and decided to notify every church as to the matter of establishment of sovereignty particularly in relation to hospital, the Board of Mission, and to the theological seminary.

We Need Spirit of Cooperation Emphasized by Dr. Winston Crawley

Dr. Crawley, representative of the Southern Baptist Churches emphasized the spirit of cooperation among churches. Dr. Crawley made the standing point of the Southern Baptist Churches in America, and he said both the Korean and the American churches should work together in order to spread the gospel.

He pointed out the common ground on which both the Korean and the American churches can stand together and work together.

He also pointed out the fact that the members of the churches have equal rights and freedom, and that the Christian churches should be free from any other political pow-

ers. They should not be under any other laws. He emphasized the belief of the Bible and that the Korean Convention should be democratic and all the members of the churches should follow God's will.

There is no church under any dictatorship except God. If any member of the church practices it, the church will not be able to stand fast for Christ. If the churches can not work together between Korean and American even when they have a good cooperation, the main reasons will be as follows:

1. When the Korean Churches are too active and have many workers and the American churches can not follow

them.

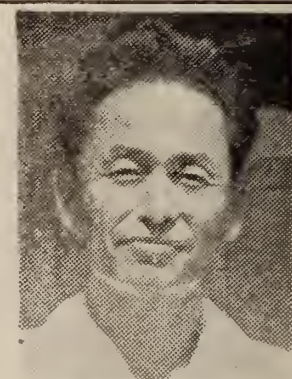
2. When the Korean churches do not agree with the American Churches.



Rev. Jang, Ilsoo, president of the Korea Baptist Convention.



Rev. Han, Ki Choon, vice-president.



Rev. Kim, Yong Hai, vice-president.



Dr. J. Winston Crawley, Foreign Mission Board's Secretary for the Orient, "We need cooperation."

3. When the churches do not want to work together. Dr. Crawley gave us many examples of the above cases. He said that our Common aim is to expedite spreading the Gospel to the unknown places, and that we must work together for Him. We have two fundamental things to do His works: one is man and the other is material. What he meant by saying man was the Christian workers.

In order to expedite spreading the Gospel, we need the following decisions:

1. We must foster future workers.
2. We must send new missionaries to the unknown places.
3. We must have good books to study.

4. We must have good hospitals.

5. We must have regulations and activities with a mutual agreement.

6. We must use money for a new church, and if any churches have three workers to support from the church, the church must send them to other places to build a church because the budget for the year 1956 is less than that of the year 1957, and the requests should be done according to the proper items provided by the office.

Thus Dr. Crawley emphasized the same spirit as he mentioned at the last meeting.

His speech was really inspiring to everyone at the meeting.

In her trip is the fact that the mind of the peoples of the world is primarily the same as her people. She has pointed out the very identity of the Christian activities through the world. She gave us a surprising illustration of the Spanish churches.

In Spain she said that it was not legitimate for the people of Spain to hold any meetings with over twenty people. Incidentally the Spanish Baptist Convention of Women has only twenty-three members, and consequently the excess of the legitimate number should wait for their turn to attend the meeting.

In other words all the members should attend the meetings alternatively.

Thus the Spanish Christian have their prayer meetings. She has found the same

Christian spirit in the Spanish churches as such as she finds in all the churches of the world. There was the Baptist Woman's Union of the Pacific and Southeast Asia of the Baptist World Alliance in Tokyo, Japan. The slogan of the meeting was that **we are labourers together with God.**

Mrs. Martin found nearly all the representatives of the Baptist Conventions of the world except Korea at the convention in Tokyo. She was very sorry that she could not find the Korean representative at the convention, but she said that Korea and the Eastern nations are spiritually blessed while America is materially richer than any other countries. I believe that America should give Korea material helps and Korea should share

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Mrs. Martin, president of the Baptist World Alliance Women's Department, is welcomed by many leaders of the W. M. U. of the Korea Baptist Convention. From right to left they are Mrs. David Ahn, president of the W. M. U., Mrs. Martin, and Mrs. Yong Shin Lee, vice-president of the W. M. U.

Mother of the Baptist Women Mrs. Martin Visits Korea

The president of the Baptist World Alliance Women's Department and president of Woman's Missionary Union of the Southern Baptist Convention, Mrs. Martin arrived at Seoul on April 25, 1956. The cabinet members of the Korea Baptist convention gave her a hearty welcome and had a very beautiful party at the century old palace Changkyoungwon on the North-Side of Seoul. The party was crowded with the people from all the churches, and Mrs. Martin gave us an inspirational speech at the party. Everybody enjoyed the meeting and

received a great blessing. Mrs. Martin addressed us as follows:

It is a great joy for me to be with the Korean friends this evening. I have wished to see you for many years, and I have studied Korea, and I know her as my friend for years and years. People call me **the mother** of the Baptist World Alliance of Women. If it is true, I would like to think of you as my dear daughters in the name of Jesus Christ.

Mrs. Martin has made a world-wide tour except Russia and India. What she has found

The Budget of the Korea Baptist Convention for the 1957

The executive committee of the Korea Baptist Convention submitted the annual budget to the Korea Baptist Mission for the approval. The budget as presented was as follows.

Subject	Appropriation	Amount of Money
Missionary Department		
I. Budget of Assistant Fee For Mission		Hw. 3,173,000.00
	Assistant Fee for Mission (1956)—	2,234,000.00
	Supplementary Request (1957)—	1,056,000.00
II. Budget of Assistant Fee for Construction		119,767,850.00
	Amount of Additional Construction—	11,187,850.00
	Amount of New Construction—	108,580,000.00
III. Budget of Assistant Fee for Construction of New Cultivated Church		52,891,000.00
	(No. of Cultivated place—53)	
Publication Department		
I. Budget of Monthly Baptist Press (in Korean)		2,166,000.00
II. Budget of Text for BTU, RA, GA, Sunbeam		1,105,000.00
III. Budget of Publication Fee for Book Published by Southern Baptist Convention		800,000.00
IV. Other Fee		240,000.00
	Sum total	4,586,000.00
Social Department		
I. Budget for Inchun-Sung-Aai Orphanage		7,758,000.00
	(Controlled by Korea Baptist Convention)	
II. Budget of Assistant Fee for 6 Orphanages		5,400,000.00
	(Controlled by Korean Btptists)	
III. Budget of Special Assistant Fee for the Most Poor		1,200,000.00
	Sum Total	14,358,000.00
Education Department		
I. Budget of Administration Fee for Inchun-Zion-School		4,650,000.00
II. Budget of Assistant Fee for High School & College Student		2,400,000.00
III. Budget of Construction for Winter Bible School during Agricultural Resting period		3,675,000.00
	Sum Total	10,725,000.00

Evangelist Bahnson Has Preaching Tour in Korea

Evangelist J. Alex Bahnson, Missionary-at-large from Salem Baptist Church, Winston-Salem, North Carolina, was born in the same city December 25, 1924. When in primary school his family made a Christmas tour and took him to Panama, Cuba, Jamaica, Haiti and other points of interest in the Caribbean Ocean. While in high school in 1936 he again went with his family to Germany to attend the Olympics.

On this trip he visited England, Scotland, Belgium, Holland, Italy, Austria, Hungary, Czechoslovakia, Switzerland, Germany, and France. After high school he attended McCallie Military School, Chattanooga, Tennessee, in 1941. After graduation he studied one semester at Davidson College, North Carolina in preparation for the ministry in the Moravian Church, the church of his ancestors.

But he was drafted into the Infantry in 1943 and volunteered for the Ski Troops. After ski and mountain climbing school he was made a corporal and later a Staff Sergeant in the 10th Mountain Infantry Division and fought with this Division in Italy in the spring offensive in 1945.

After initiation in combat for several months he was sent to the rear near Naples for Leadership and Battle School. He graduated in June 1945 as Second Lieutenant. While on officers' leave in Rome he was immersed and became a member of the Evangelico Battista Chiesa (Baptist Church), and later rejoined the 10th Mtn. Division in the Army of Occupation and was a Commandant of a village on the Yugoslavia, Italian border.

When he returned to the States in the autumn of 1945 and was given a 30 day leave he immediately started preaching the gospel of Jesus Christ. For two years he studied at Prairie Bible Institute, Three Hills, Alberta, Canada, preaching for Youth For Christ meetings in 1947, making a 22,000 mile preaching tour through the United States of America and Western Canada.

From 1948 until 1950 he remained in the USA doing the work of an evangelist. In 1951 he was licensed as a minister

by his home church, Calvary Baptist Church in Winston-Salem, North Carolina, and in the summer for 70 days acted as a cowboy and chaplain on a cattleship taking cattle to Haifa, Israel and also 45,000 bales of hay which they loaded on in Denmark on an extra side trip.

In 1951 he studied flying under the Piedmont Aviation Company, approved school under the Veterans Administration G. I. Bill of Rights. He received his Commercial license in spring 1952 and that summer made a preaching tour of Guatemala with the Central American mission. After his return to USA he continued his flight training and received his instrument rating on his Commercial Pilot License.

He has helped as a personal worker in four of the Billy Graham Campaigns — Columbia, S.C., in 1950; Greensboro, N.C., in 1951; Washington, D. C., in 1952; and in Chattanooga, Tenn., in 1953, where he also preached in schools and on the radio for the Billy Graham Evangelistic Association.

He is a good friend of Mr. and Mrs. Frank Graham, Charlotte, N. C., the mother and father of Dr. Billy Frank Graham, and in 1947 he held prayer meetings in their home in preparation for the Crusade Billy Graham held in Charlotte.

From Formosa Mr. Bahnson came to Japan for a month but stayed 6 months, working for 6 weeks with US GIs on R & R from Korea in Kobe. There he witnessed many conversions from sin to the Saviour of men, Jesus Christ. With a letter of Recommendation from Lt. Gen. Wm K. Harrison Jr. he came to Seoul, Korea Jan. 1, 1955 to work among US GIs for two months.

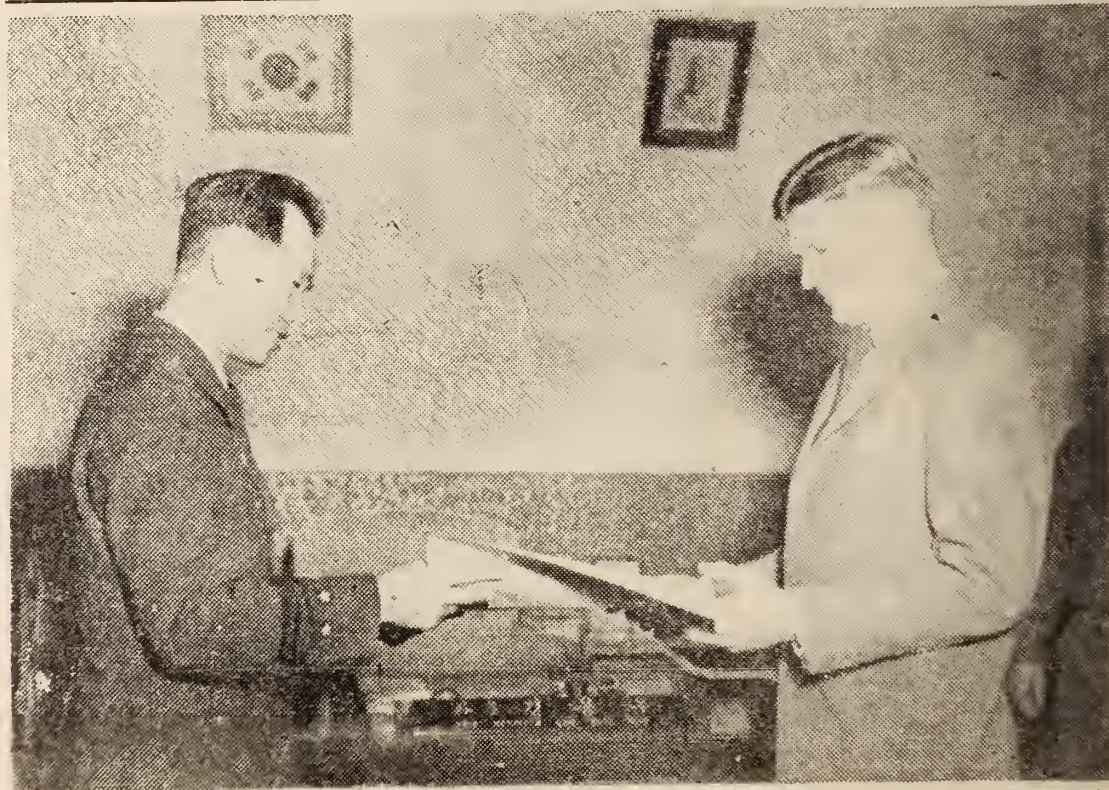
On January 9, 1955 he preached in the Seoul Baptist Church, which that day enjoyed a visit by Vice President Ham, Te Young, who ate dinner at the Dr. Abernathy's at noon. Vice President Ham was impressed with his messages and asked him to try to preach to ROKs, and especially to the officers. As Mr. Bahnson got orientated to Korea he taught

English Bible to 15 Doctors of the Seoul National University Hospital to help them with their English Conversation before they left for the Univ. of Minnesota in the spring as exchange students. This class included many professors and the superintendent, Dr. Chin, Byong Ho.

Mr. Bahnson is a Baptist Evangelist, but his work takes him into many different groups. In March 1955 from the 5-13th he preached in a Religious Emphasis Week in Pusan with the 19th Infantry Regiment of the 24th Division, working with Chaplain Paul Hunsberger of the Evangelical and United Brethren Church.

On February 6th and 13th Mr. Bahnson went with Colonel Cecil Hill, I G of KMAG and an enthusiastic Christian. On the 6th, Col. Hill spoke at the 18th ROKA Hospital in Kyong Ju and had Mr. Bahnson give a testimony. On the 13th, he returned to Kyong Ju with Col. Hill, accompanied by Chaplain (Colonel) Kim, Hyung Do, Head Chaplain of the ROA, Army, and preached at the 18th ROKA Hospital as the Christian Service Men's Committee was organized. On February 27, he again was with Colonel Hill and preached the

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Lt. Gen. Kang, Assistant Minister of Defense, presents to Mr. Bahnson a citation on February 14, 1956 at Vice-Minister's office.

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morning message with an interpreter at an Army Hospital in Taegu.

With an itinerary planned by Bob Rice, Presbyterian Mission in Taegu, and in conjunction with the advice of Colonel Hill and Chaplain (Lt. Colonel) Weedon of KMAG, Mr. Bahnson and Evangelist Everett Swason were sent by Chaplain Pak, Head Chaplain of 2nd ROK Army to Cheju Do. Rev. Swason had been in Korea twice before, holding meetings with the ROKs. It was a rich experience for Mr. Bahnson to preach to 2000 men daily with Rev. Swanson, who had been preaching the Gospel for 27 years. Mr. Bahnson preached often in Che Ju Do although Rev. Swanson was the leader. Major General Lee and Brig. General Oh attended their meetings. These meetings lasted from the 19th to March 27.

Rev. Swanson went to Seoul on the 28th so Mr. Bahnson went alone with his interpreter Captain Chung, Hae Chun, to Nonsan Replacement Training Center. His first meeting was with 7,000, the largest audience he had addressed. Then the next day Mar 29 he met General Ham, Byung Sun who had him speak of the Gospel to his G-1, 2, 3, 4, and address 40 field grade officers in the afternoon for an hour. That night he spoke to 10,000 men in the huge amphitheater. Rain the next day restricted his work to chapels and that night he preached over the loud speakers.

On the 31st, General Van Fleet visited Nonsan to look over the largest training center in the free world. He encouraged Mr. Bahnson in his work and thought it splendid that an evangelist was working among the ROKs. This inspired Lt. General Ham, B. S. so that afternoon on the parade field 5 regiments assembled.

April 1st Evangelist Bahnson worked among the Infantry Officer and Signal Schools at Kwangju. An estimated 1,400 from the Signal School heard him. He ate dinner with General Pa of the Infantry School. Nightly he addressed those who came to the chapel and during the day he visited the different schools and preached to 1,700 of the Artillery School and from 4-5,000 Saturday afternoon after the inspection parade.

In April his work was mainly with civilians. April 23rd he preached three times in Incheon: in the morning to the First Presbyterian Church and

that afternoon and night to a union service of Holiness, Presbyterian and Methodist in the large Methodist Church. In that service a full Colonel of the ROK Army was converted to Christ. He in turn tried to get his 800 men to become Christians. They built a chapel and later got a chaplain to come and help them in May.

General Kang Moon Bong seemed pleased with the itinerary planned by Chaplain Pak of the 2nd Army and wrote letters ahead to the Commanding Officers of the units to which Mr. Bahnson went in May and June. His itinerary took him to Pusan, Milyang, and Taegu. His largest crowd among the soldiers in Pusan was 2,500.

In June Mr. Bahnson returned to Seoul and changed his logistics from the Americans in TEAM (The Evangelical Alliance Mission) to Koreans. TEAM had asked me to come to Korea and work with Americans but my ministry was with Koreans mostly. For 2½ months until the opening of the National Assembly Mr. Bahnson lived with Honorable Mr. Yun, Tehi Yung.

June 8-15, Mr. Bahnson preached at the SunKwang Presbyterian Church. Here he met Captain (Navy) Chong Dal Bin, Senior Chaplain in Ministry of National Defense. Mrs. Sohn, Won-Yil had him and 16 others including Admiral Chung, Keun Mo, Chief of Naval Operations, to a dinner after this revival. June 20-26, he preached in a Union Revival above the 38th Parallel in Sokecho. July 9, with Mr. Yun Tehi Yung interpreting, Mr. Bahnson preached for two hours at the tent of Pak Te Sun on the Han River.

Chaplain Chung Dal Bin arranged his itinerary during the fall, usually in two churches, also sometimes in the Marine, Navy, and Air Force Chapels. He spoke twice at Young Nak and three times at Nam San Methodist.

August 17-23, he preached at Pohang to the ROK Marines and up at Mukko to the Navy and Marine Corps officers and men stationed there. October 17-23, he preached at Um Sung in the church of Chaplain Chung's father. November 6-front lines with 27th ROK Division, General Kim Gae Won. He spoke to 700 in evening as Chaplain Chung, Dal Bin showed the motion picture of the Korean Childrens Choir which he himself took when the Choir toured across the Continental United States

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The third camp was held by 80 R.A.'s composed of representatives from each chapter of all churches in South Korea for five days at the seashore of Incheon on August 15, 1955.

Achieving the Purpose of R. A.

by Daniel Kim

Have you ever considered that the world and our churches need a missionary organization for boys? If not, I hope you will recognize the organization is certainly important after seeing the activities and the progress of RA here in Korea.

The most important purpose of RA is bringing the boy to know God, world conditions and world needs so that his heart, mind and soul will be in accord with God's world plan. If there is anyone who wonders whether it is possible or not to carry out the purpose of RA, he must keep in mind that it has been achieved in Korea.

I shall not forget the works of Fred Burnett, Tom Pullian, both GIs, Timothy H. Cho who is now studying theology in America, and especially Dr. John A. Abernathy whom you know well. Their sowing the seed of gospel and RA brought forth a great many fruits today.

For the first time in Korea they organized the RA chapter having only 15 boys at Choong Moo Ro Baptist Church, Pusan on Wednesday, February 6, 1952. By and by it grew to be four chapters composed of 105 boys on October of that year. I can not but thank God for His blessing the movement of RA to be spread throughout all Korea.

After several months Edward Gore, one of the counselors at Pusan, a GI, was trans-

ferred up to Won Joo and started two new chapters up there. Continually the RA chapters were organized, Pom Il Dong Baptist Church by Mark J. Shin and me on December, 1952, Seoul Baptist Church on September, 1953, Jum Chon, Taejon where brother Dowell is helping RA very eagerly now, Taigu, Choon Chun etc.

So we have now over 30 chapters as of June, 1955. The 3rd Camp was held by 80 RA's composed of representatives from each chapter at the seashore of Incheon on August 15 1955 for 5 days.

Well, it has not only grown in quantity but also in quality. The RA manual translated into Korean was published two times and the text book of RA program also three times already.

After finishing the first camp, 34 RAs were baptized by Dr. Abernathy and Rev. David Ahn. Feeling keenly God's claim on their lives regardless of where they serve, many of the boys who have experienced the adventure of being Royal Ambassadors have chosen the theological course to study at Tacjon Baptist Theological Seminary, some boys teachers colleges and some medical colleges to help missionary work in various fields according as their own God granted abilities.

I am sure that every one who reads this brief record of RA in Korea will acknowledge

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THE BAPTIST PRESS

Published monthly as a service to all the Baptist brothers in the world by the Baptist Press of the W.M.U. of the Korea Baptist Convention.

The Baptist Press welcomes Manuscripts and Photographs, and the request of various Advertisements from its readers, but sorrowfully no responsibility will be assumed for unsolicited material. All correspondence should be addressed to Central P.O. Box 51, Seoul, Korea.

President Mrs. David Ahn

New Aspect in Publishing The Baptist Press

The Baptist Press, the only bulletin of the Korean Baptist Churches, has specific interests and purposes in regard to the matter of W. M. U. If any one of you asks us what the defects of the Korean Woman are, the answer will be that the Korean woman puts her responsibility much more on the side of her husband. Generally speaking, most Korean women can not stand alone unless they have a firm support from their husbands. It is a natural phenomenon in Korea that some people consider a woman inferior to a man.

The press must do something for misunderstanding and for prejudice in the relationship between the individuals. But since this is the beginning, we haven't done much for this matter, but in the future the press will reach its goal.

The beginning of the press was originated by the members of the W.M.U. but the majority of the members thought that the bulletin should be of the Korean Baptist Convention of the Korean Baptist churches and thus the paper has been published for that purpose only. But now we begin to realize that the roll of the Korean woman is very important.

The ladies must do what they can do as well as men. The ladies must build up the churches. They must send missionaries to other countries. They must help orphans. This is the voice of the Korean women today.

With this goal in mind the members of the W.M.U. received the privilege of taking over all the responsibilities to publish the Baptist Press, and we have selected a new executive committee to expedite the programs. We sincerely hope that all the members and min-



Mrs. Yong Shin Lee, vice-president of the W. M. U.

isters of the Southern Baptist Churches in American will give us a fine co-operation and a positive support as they did in the past.

The interest of the press lies on the emphasis of the closer team work between Korea and America in establishing His works more effectively. The press has as its main objective to provide Christian news of foreign missions in accordance with the principles of the board of the foreign missions of other countries.

We hope that many of you will participate in helping us by reading the Baptist Press. You will be furnished with all interesting news and articles of the current problems of Korea. Since Korea does not have many publishing companies, it is very likely for us to be late for sending the monthly; but we should like to work it out in the following month so that we may send you twelve copies a year.

Since Mrs. David Ahn, President of the W.M.U., is in the States, I am in a position to take the honor to write you this letter. We do pray that the Lord may bless you in your work and in your personal life.

Vice-President

Acknowledgment

It is very late to issue this periodical due to inevitable circumstances we could not overcome. But we believe that those who are keenly interested in our work, those who are praying, and those who are helping us both physically and spiritually will accept our deep apology.

The editor wishes to express his appreciation to the Reverend and Mrs. Parkes Marler for their fine cooperation in making this volume possible.

Have You Received The Holy Spirit?

by Rev. Sung Joo Kang

There are many needy things for Christianity today. One can easily mention Bible scholars, great preachers, good and qualified pastors. They are urgently needed for the church of today.

During the last centuries, there were quite a few famous Christian leaders who led Christians into right way as our Lord Jesus Christ taught. Nevertheless, we see that the world in which we are living is being changed. The number of preachers, church workers, and church members is increasing more and more day by day.

A great many unprecedented miserable affairs have repeatedly come to pass in many places where the human beings are now dwelling. Not only each individual but all mankind is now living in the awful dread, and they are making efforts to find out the right path of real life of human beings.

They are taking pains to escape from the stern reality of life. Considerable amount of people are absolutely ignorant of God, and they do not believe Jesus Christ as their eternal Saviour.

One of the great tragedies of Christianity today is that most Christians do not fulfill their duties which were given by our Heavenly Father. We must, first of all, recognize that God earnestly wants to make the world happier and peaceful with our faithful deeds, and He is now ordering us to make the dark and turbulent world bright. God always calls so as to give us the great power of His Holy Spirit. The New Testament says, "But ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8)

Forsake the inner sin and receive the Holy Spirit. We know clearly that those who pay reverence to God, obey



Rev. Sung Joo Kang, pastor of Seoul Memorial Baptist Church.

God and glorify God can be happy; in other words they can live in peace and happiness. It is God's promise. Still many souls are not believing this eternal promise but, furthermore, they deliberately disobey the law of God. Sometimes, they rebel against God and doing sinful things with their own pleasures without scruple at any time and any place.

As the Bible tells us, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves." (Rom. 1:21-24)

All human beings thus fall down from the high positions. We must clean up our inner sins with the power of the Holy Spirit. If we do not pluck off the bad nature of our ourselves, we will not have any happiness or true peace in our hearts. Tranquil and eternal

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— Presenting —

The Church of Christ in Korea -2-

In public enterprises, father was ever among the foremost. His home rule was after the strictest, old-fashioned, severe type, yet all his children rise up and call him blessed. I was the last son to leave the home, with its beautiful surroundings and helpful atmosphere. The Canadian Pacific Railway was being pushed through the rich plains of Manitoba and the Northwest, and cities were springing up along the line, miking land booms frequent.

I was eighteen, and having had all the experience I cared for on the Prize Model Farm of Ontario, the Manitoba fever got hold of me, and mother moving to Toronto I was free to go to the Plains. The memory of my mother and sisters kept me from the gresser sins which prevailed in this country. Another thing which helped me at this time was the teaching and example of a Scotch minister, the Rev. Donald M. McIntosh, who for years had lived in our home, and who became revered by thousands of people for miles around.

The sick and distressed, the make, the halt, and the blind, scholars and statesmen, the living and the dying, sought his help and counsel, and what,

(Continued from Page 6) peace can be achieved only through the Holy Spirit. We can conquer sin, overcome misfortune, overcome the difficulties which we meet in every day life, and we can be bold to preach the gospel to those who lack spiritual life; and more we can love our enemies when our hearts are filled with the Holy Spirit. It is true that virtue triumphs over vice in the end. How happy we were when we knew the fact that we could be saved from the perpetual death through the Lord Jesus Christ and could be a son of God.

It is a pity that, still innumerable lost souls are wandering about in this dark world without knowing the right way which they must go in these days, due to their ignorance of God. They need the gospel. They sometimes give an excuse this way, "Because of my inevitable circumstances which I am confronting now, I cannot go to church until this fundamental problem is solved." And frequently they are using their habit as an excuse

perhaps, they most needed and invariably received, his sympathy—his loving, soothing, healing, human sympathy. Mr. McIntosh was a gold medalist of Glasgow University, and could quite the peets by hour.

He had a massive brain. His greatness, however, consisted not in these things, but in that with all his scholarship, with all his mature wisdom, with all his literary ability, he was first and always the humble, simple, childlike disciple of Jesus Christ; the man so like his Master that people of all classes would stop talking, to say, "Yonder goes the man who never put a straw in anybody's way."

To have been given the privilege of living under the same roof with such a man, I consider one of the greatest "handfuls of purpose" my Goel-Redeemer dropped for my gleaning. I shall never forget the day I left home: how he took me into his study, secured a book from his library, wrote my name in it, then knelt and prayed for me.

I don't remember a word of his beautiful prayer; but I can feel the touch of his hand on my shoulder yet, as he bade me good-bye. His parting word I remember because it so in-

fluenced my life: "Remember the Sabbath Day to keep it holy, Malcolm, and you will be all right". I have watched the career of many young men, and those who go down usually start by failing to remember the Sabbath Day.

This was the word which made me a regular attendant at Church; that influenced me to accept the office of librarian of the Sunday School; that put me in the choir and on committees—in short, which kept me in the best company in the land. After spending three years on the frontier I went to see my mother, who had met with a severe accident.

One year previous to my return, a dear friend, belonging to one of the oldest Canadian families, had got me to read a chapter, daily, in the Bible. But it was not until I was saying good-bye the second time to mother, that an arrow-pierced my soul, never to be extracted until taken out by the Hand that was wounded for me. I could stand all her exhortations, but I couldn't stand her tears nor her tender pleading as she said, "O, my son, if you would only give your heart to Jesus, I would not care how far you went

for not becoming a Christian and for not coming to church. But those problems must be solved by earnestly believing in Jesus Christ.

We often read the story of persecution in the Bible, also that which happened in the age of Emperor Nero in the Roman Empire, how the Christians suffered greatly by the Emperor Nero. In the past for many years, Christians who lived in this country greatly suffered and still now are suffering. Many pastors and preachers were persecuted by the Communists during the Korean War. But, proportionally, Christianity is growing gradually and much faster throughout the whole country. The more persecution comes upon us, the more we become a strong and sincere son of God.

Paul and Silas, when they were put into prison by the Philippians, were not disappointed even if they were in jail. Far from being discouraged, they praised the Lord with pleasing songs and prayed with a loud voice in the

jail. At mid-night suddenly there was a great earthquake that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But, at that time, Paul cried with a loud voice, saying, "Do thyself no harm: for we are all here." Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, "Sir, what must I do to be saved." Then, they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy houses."

To receive the Holy Spirit from the Lord in Heaven is the imminent problem for all Christians today. We can find in past history, there were

from home".

I remember how, on the train, I resolved to seek Him until I found Him. Two years of intense conviction followed, during which time I tried all the ways I ever heard of to find Christ, such as seeking Him alone in the woods, praying all through the night, and other self-righteous efforts, until I gave up in despair, saying to God that I was not worthy to be saved.

(Continued on Next Issue)

Mrs. Martin —

(Continued from Page 5)

her spiritual blessing with America, and that we must show a mutual help in terms of love, sacrifice, and co-operation in Christ.

She emphasized the nature of our work to be evangelical for the world of peace. It was her firm belief that the world of peace should be secured by the her endless efforts of all women of the Baptist churches of the world. She also encouraged us to give something to the poor regardless of our predicaments at the present.

All the members were really surprised by hearing that the Woman's Missionary Union of the Southern Baptist Convention gave four million dollars for foreign missions. Mrs. Martin gave us a good smile, and she left Korea on April 29, 1956.

many brave and sincere Christians in the Western country, and they all received the Holy Spirit. Due to the facts that there are many Christians who have not received the Holy Spirit yet in their hearts, they cannot conquer sin and the Communists. At the same time, we cannot change the dark into a bright world in which we can have everlasting peace and freedom and real happiness.

I say again earnestly that we have to receive the Holy Spirit in our hearts. Otherwise, we cannot accomplish our final cherished objectives of a peaceful and happy world. Without the power of the Holy Spirit, we cannot fight against the cruel Communists. To receive the Holy Spirit is the key with which we can solve all the problems of human beings.

To receive the Holy Spirit from the Lord in Heaven is the imminent problem for all Christians today. We can find in past history, there were



Dr. W. L. Howse, Director of the education division for the Southern Baptist Convention, visits Korean Baptist Sunday School Board. He was accompanied by Mr. Andrew Allen, Executive Secretary of Texas Baptist Sunday School Board.

Dr. Howse Visits Korean Baptist Sunday School Board

Dr. W. L. Howse, director of the education division for the SBC, Sunday School Board, visited Korea on March 27, en route to Hong Kong, the Philippines, Hawaii, and Java after a week sojourn in Japan. He was accompanied by Mr. Andrew Allen, Sunday school secretary for Texas Baptists, and during his three-day tour in Korea, he visited several key organizations of Korean Baptists including Korean Baptist Theological Seminary in Taejon.

Dr. Howse was interviewed and asked several questions in brief by a reporter of the Baptist Press. He said for the questions about the Sunday schools of the SBC that they especially put a stress on the following five fundamental elements so as to produce good results in extending the Sunday school. Firstly, making a complete list of prospects by age, and secondly, organizing god memberships, and thirdly, training more workers in the church.

He said that we should find the best men and give them special training so that they can contribute to their church, and we must try to get more

Achieving —

(Continued on Page 5)

that this organization is certainly necessary for boys and the purpose of RA can be achieved. We, adults, pastors, counselors, fathers and mothers all must focus our ef-

leaders for the Sunday school and select the people who are ardent to study. Fourthly, utilizing more space. We have to find more space for Sunday school boys and girls. Finally, personal visitation is also very important.

Dr. Howse especially emphasized good methods of teaching Sunday school students, at the familiar meeting which was held under the auspicious of the Sunday school of the Seoul Memorial Chapel, and that "to give is better than to receive" is one of the best methods which we ought to let them realize precisely.

He said about the literature that if we have difficulty to produce the material for the Sunday school, he will be glad to send us some text books which they are using now in the States so that we can translate them into Korean and Baptist Mission budget can be used for this purpose.

The typical style of educator showing by his mild face and unassuming manner, he gave us a good impression and gigantic hope as we try to extend our Korean Sunday schools.

forts to help RAs to develop their hearts, minds, and souls in God's will and be future missionary-minded pastors, laymen, deacons as well as missionary and full-time Christian workers with a worldwide ardent zeal about this business of Christian missions.

A Tribute to Memory of Reverend Lee, Chong Tuck

By Kim, Yong Hae

It is four years since Rev. Lee died a martyr for his faith. I believe that there won't be any churches unless we have such baptism of blood as Rev. Lee received. He was our senior minister, and he was a man who lived and died in Christ. He was always emphasizing the fact that we are one in Christ though we are all different in our appearances and thoughts.

Rev. Lee devoted himself to Him when he was young. He made thousands of miles touring through Korea and Manchuria for fifteen years in order to build up the Christian churches. Rev. Lee was the president of the Korea Baptist Convention, and he made a great work in the development of the churches regardless of adversities and other difficult problems.

He was thrown into a prison many times because he was a Christian, not because he committed crimes. He spent his youth in the prison. During the Korean War, he tried to keep his sheep as best as he could. It was an adventure and a risky job for a Christian to travel around in the communist zone.

While the communists were ruling the cities of the South Korea, Rev. Lee became more enthusiastic in his evangelical work, and he often made a visit to his church members escaping the eyes of the communist spies. He came to my home several times during the period of dangers and adversities.

Rev. Lee was a fervant and brave pastor. He really loved his church and his people. At the very moment of the communist retreatment, he and one of the deacons were caught by the communists, and they were to be shot to death.

Before he left his home, he said to his wife, "I am afraid that I will not come back. I hope that you will be well." He did realize that somewhat dangerous things were coming near to them.

It was very strange for his wife to hear him speak such. It was sure for both the Reverend Lee and his wife that they could not escape death if they were caught by the communists. While marching on, he could escape the danger if he wanted to, but instead of trying to run away he asked his friend to escape the

communists whenever he had a chance.

It was the most crucial and mortal moment for them to have a dead-march on the cursed land. It was hard for us to believe that the deacon did escape death. Rev. Lee helped his friend to run away, and he stood on the very ground to protect him from the communists.

But he was too small to fight against the deadly poisonous snakes. The Reverend Lee was killed on a rugged place by the communists, and his body was found three days after the tragedy. On the other hand his friend hid himself in the rice field for many days practically without eating, and drinking, but he escaped death. Rev. Lee loved his wife, but he loved his church more. He was caught by the communists not at his home but at his church. It was very hard for any one to attend the church during the reign of the communists.

As if the twelve disciples of Jesus Christ went back to their home and their native place ignoring and denying Jesus, most Christians left their church and went back to their old place. But we find another Stephen in the history of the Korean churches.

It is beyond my words to express my sorrow over his noble and sacred death. Perhaps it is better for him to have gone to heaven rather than to live in the world of vanity, the sinful world.

As I recollect all the memories of him in the past, I can not help telling the story of his martyrdom. Certainly the Christian churches have received a great lesson and a great blessing through him.

We sincerely believe that we will meet him again in Heaven and in His glory.

Mr. Bahnson —

(Continued on Page 5)

in 1954.

As Mr. Bahnson cooperated in a great deal for the religious guidance of the ROK Armed Forces as above, Admiral Sohn Won-Yil, Minister of National Defense, presented him a citation on Feb. 14, 1956 and he left Seoul for Africa on March 1, 1956.

Seeds sown on the Coasts

by

M. W. OH.

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序

中原사람들이 일찌기 「願生高麗國一見金剛山」이카더니 奇岩怪石、千紫萬紅의 天下絶景金剛山을 探賞기 爲함이었는가? 山間草堂에서 破衣弊笠으로서도 三綱五倫을 高誦하며서 隱士國으로 自處하는 東方禮義의 나마를 찾으려고 함이였는가? 海潮干瀉의差二十餘尺으로 世界에 이름높은 西海岸과 寒暖兩流의交又點으로 世界的屈指의漁場인 東海岸을 알아보려고함이였는가? 何如間十九世紀初葉부터 西歐人으로서 極東에着 眼한바 적지않여 或은 個人으로 或은會社로서 또는 政府의派遣으로 極東水域에 航海를 試圖한이가 적 지않았다. 其中에도 우리韓半島는 亞細亞大陸東南端에 자리를잡고있어 島國日本과는 一葦帶水を隔하고있 으며 滿洲와西伯利亞를北隣하여 東部亞細亞의風雲을左右할수있으니 政治、軍事、經濟的으로 要衝이아이니할 수있다. 이의門을두다려 西歐와의交隣을맺음이 個人、國家의利益으로나 功名에있어서 큰바가있을것이다. 一八一六年에는 英國東印度會社所屬船 알세스카 (Alceste), 피아 (Pia) 兩隻의 北支那의用務를畢하고歸 國하는途中에 韓國西海岸에 寄港하였으며 一八三二年에도 同一한東印度會社所屬船 로이드, 암힐스트 (Lloyd Amherst)가 다시 西海岸에寄港하였다. 勿論地理를 探查하고 交易을促求함이 其用務의中心일것이 나 艦上에는一般船員以外에 牧師와 醫師가 있어서 往訪한官吏나民間人에게 聖經을傳하였다. 一八一六年 에는 아직漢文聖經이發刊되기前임으로 英文聖經을그대로 주었고 一八三二年以後에는 漢文聖經發刊後임으로 漢文聖經을주었다. 一八六五年魏津築羅里에 있던三竹唐船도 그대하였고 一八六八年長連五里浦에 있던 善艦 도 그리하였다.

言語와風俗이 다른원아니마 禁域인關係로다른船便을利用하여서라도 生命의말숨을 이百姓에게傳함으로 반도

PREFACE

In the early days of the 19th Century, the Korean coasts were busy with visitors from Western countries. In 1816 there were two British ships on the water of Korea. One was the Alceste and the other was the Iyra both of which belonged to the East India Company. When their mission to North China was over, they anchored at the White Wings Island of the Yellow Sea and the west coast of Choog-Chung Province. When they were called on by the local officials, they gave them some English Bibles. No Chinese Bible was yet published at that time.

In 1832, another ship of the same company, Lord Amherst, also stopped here. Aboard the ship there was a missionary the Rev. Charles Gutzlaff, who distributed Chinese Bibles among the natives, taught them how to plant potatoes and tried hard to present the Bible to the King with other gifts.

In 1865, a British Missionary the Rev. R. J. Thomas in a Chinese ship threw out a package containing a calendar and sixteen Christian books to the shore in Ongjin area. In 1866, the Rev. Alexander Williamson, Secretary of the National Bible Society of Scotland gave some Chinese Bibles and Christian books to the Korean Ambassador coming back from Peking on the river bank of Leo-Ho. In 1868 an American missionary the Rev. C. W. Mateer, on board the American ship "Shenandoah" gave a New Testament and Gospel of Mark to a teacher named Im Pyong Juong at Orippo.

心的變化가 일어나기를 祈禱하였으며 이福音의 씨가 떨어지는 곳에는 반드시百倍、六十倍、三十倍의收穫이 있을
 것을 確信하면서 聖經과傳道書類를包裝하여 白砂場에 내어던지든 熱心과勇氣를 文書와記錄에서 歷歷히 찾
 아볼 수가 있다. 비록國內에서는 아니라도 도마스牧師를 韓國으로派送하였고 自己도親히高靈門에와서 韓國商人에
 게聖經을傳한 스콧틀렌드聖公會總務董事牧師가 一八六六年牛莊을經由하여 北京으로가는길에遼河江邊田庄
 臺에서 北京에갔다 돌아오는 韓國使臣一行을 만나 聖經과傳道書類를 傳하였다. 今番 도마스 牧師가
 教第九十週年紀念으로 「海邊에부러진福音의씨」라는題號로 韓英兩記錄을 對照發表하는마이니 이로因하여韓
 國基督教史를研究하는學徒들에게一助가된다 萬幸으로생각한다.

一九五六年九月三日

도마스 牧師가 教第九十週年紀念日에

著 者

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All of them, I believe, were convinced that the seeds sown would "fall into good ground and bring forth fruit, some a hundredfold, some sixtyfold, some thirtyfold."

I have collected the material from the archives of old Korean Government, letters, narratives or accounts by their own pens.

I am very much pleased to publish this book under the title "Seeds sown on the Coasts" in memory of the 90th anniversary of the martyrdom of the Rev. R. J. Thomas. It may be of interest to you to read the two sources compared with each other.

The Author

September 3, 1956
Thomas Memorial Mission
Seoul, Korea

純祖十六年丙子秋七月丙寅召對

忠清水使李載弘狀啓以爲馬梁鎗葛申下異樣船二隻漂到該鎮會使趙大福地方官阮仁縣監李升烈稟報以爲漂到異樣船雖多費人力多用船隻莫可與入故十四日平明會使縣監同往異樣小船所浮處先以眞書問之以不知船頭更以諺文問之又以不知棟手如是詰難者移時終不得問答畢意渠自執筆書之而似家非家似諺非諺莫可通辨其左右上肩間無數書冊中渠又持出二卷一卷給會使一卷給縣監故開卷見之則亦是非談非諺又莫能曉解還爲授之則固辭不受納之神中冊子與受之際有一眞書葉紙似是该國去來文字故取之以來人物則箇箇削髮頭著則或以黑毛爲之或以繩爲之形如銅鑊白衣服則上衣或白三升或黑氈右衽結單鍬下衣則多著白三升而如行纏狀其製甚狹僅容其袴襪子則以白三升揮囊履則以黑反造之狀如發莫以嬰請之所持之物或佩金銀環刀或佩金鏤紐刀或佩乾靈龜或持千里鏡其人名數間滿載難以詳計似近八九十名又往其大船而問情則人物服色所佩所持一如小船而以眞以諺仍以不知船頭名數比小船似可展倍船上房間或坐或起或往或來極其紛錯難以指的計數而書冊器物倍加於小船母論大小船蓋其製樣奇奇怪怪層層間寶器與異物其他鐵木等物名不知者難以勝計而其中又有女人目下所見者只爲一名而白布裹頭著紅色裳兩船俱設治所銜者皆大鐵丸箭鏃物會使縣監下船之時其中一漢詩一卷冊圖授與小船所受二卷合三卷於焉之間西北風正吹大小兩船不時放砲次第舉帆直放西烟島間外洋故會使縣監指揮諸船一時追及其疾如飛勢無以執習只自看望則前船杳無其形後船隱然有迷見之狀而日已落地莫可瞭望兩船什物攜好件及小船中所得一幅眞書牋並騰書粘付上送云云小船中所得一幅書牋騰書英吉利國水師官員下書爲陳明事送該憲知悉據本年閏六月初旬間有我英吉利國五隻船送我英國王差定從各人到天津北連河口今王差等與東候王差回國茲經過此處該意給以眞食物自取清水飲用也左寫蓋我王差印爲據矣

嘉慶二十一年

月 日

書

一、純祖實錄 其一

純祖實錄中純祖十六年(西紀一八一六)丙子陰七月公忠監司가 忠清水使李載弘의 報告를 引用하여 國王에 報告한 狀啓가 있는 데 其內容을 보면 大小兩隻의 異樣船이 馬梁鎭葛串下海面에 浣泊하고 있었다. 馬梁鎭使趙大福과 鹿仁縣監李升烈은 小船으로 먼저 갔다. 먼저 眞書(漢字)로 물어 보니 모든 다고 손을 흔들며 다시 諺文으로 물어 보아도 모든 다고 손을 흔들었다. 마침 그들이 붓을 들어 써서 보여 주었으니 篆字같이 먼저도 篆字가 아니고 諺文같이 먼저도 諺文이 아니었다. 一卷은 縣監에게 주었다. 펼쳐 보니 亦是 鏡字같이 먼저도 篆字가 아니고 諺文같이 먼저도 諺文이 아니었다. 이 모리하여 도알 수가 없음으로 받은 冊을 모두 주려고 한즉 모두 받지 않았다. 사람들은 모다 削髮하였고 머리에는 黑手도 두 띠 들고 끈(繩)으로도 만든 銅鑿白같이 쓴 것을 썼다. 衣服으로 말하면 上衣는 白三升이나 黑氈으로 뒤엎는 케單 鎗로 짰고 下衣는 行전같이 좁아 겨우 다리를 끼입어 있었고 버선(襪)은 白三升으로 되었으며 신(履)은 黑皮로 만든 것을 신었는데 모양은 發莫과 같았으며 끈(纜)으로 개었다. 所持品은 或金銀寶刀도 차고 或金銀粧刀도 차고 或千里鏡도 갖었다. 人數는 間間에 가늠하여 詳細히 알 수 없으나 約八·九十名이었다. 다시 大船으로 간즉 人物·服色所持品이 小船과 비슷하게 眞書로나 諺文으로 물어 보아도 모든 다고 머리를 흔들었다. 人數는 小船의 數倍인 것 같으며 船上房間에는 或 앉기도 하고 或 서이기도 하며 가기도 하고 오기도 하여 計數하기 困難하며 書冊과 器物은 小船의 倍가 될 듯하며 모든 만든 모양이 奇奇怪怪하였다. 僉使 縣監下船時에 其中一人이 冊一卷을 갖여 다짐으로 小船에서 받은 二卷과 합하여 三卷을 받았다고 하였다. 이것을 보아 받은 書冊은 漢文이 아닌 것이 分明하며 다음에 紹介하는 그들이 記錄한 航海記를 보아 英文聖經임을 알 수 있다. 忠清水使의 狀啓를 原文 그

(陰七月十二日)

九月 四日

(陰七月十三日)

本土에接하고東北으로連續된一灣에 들어가서投錨하였다. 水探六丈이고前面에大村
 落이 보인다. 저녁에는 六、七隻의小船이(丁)號를來訪하였다. 多數隨員
 을帶同한一官吏가「리라」號에上船하여 提督에게面接하고茶菓의饗應을받았다.
 어두움에不拘하고下船後(當)안세스號 (Alceste) 를訪問하여 丁리로同하
 였다. 「리라」號下船時三波의祝砲를發射하였다. 알세스號에서도 同様の祝砲
 를發射하였다.

官吏는七十歲可量보이는威嚴을갖은白髮老翁이었다. 衣服은淡綠色으로 소매(袖)
 는늘어졌고 鈍黃色의草蓆를가슴에의주며 리에는 적어도周圍五六尺으로 보이는
 馬毛의大帽을썼으며끝이오죽한半靴을신었다. 官吏임을表示하는명주근을감은黑杖
 을손에잡고있었다. 隨員中에는短劍을차고孔雀의羽毛를帽子에단武官도있었다. 大
 官이艦上에上船하며 長椅子에앉지않고 甲板에가서앉았다. 上官에게敬意를表
 하는禮儀의觀念으로艦長을爲始하여其他士官들도金물의禮帽을쓰고 甲板上에종이
 었다. 여러가지로會談을 하려고하였지만 言語를通치 못하고便乘한中國人通譯
 도文字를알수없고二、三의韓國人은겨우諺文을알수가있었다. 그러나老大官은充分
 히滿足의意를表하였으므로食物과飲料로款待를받고밤이깊어退艦하였다.
 監視하노라고數隻의小船이「리라」號周圍에沈泊하였다.

九月 五日

(陰七月十四日)

早朝老翁은보더더 많은隨員을帶同하고對岸村落에서乘船함을보았는데果然리라號에來
 訪하였다. 甲板上에서朝飯을畢하고隨員中一秘書를다리고손짓으로諒解한일을一一

二 알세스트 (Alceste) 號航海記

알세스트號船員中에는 醫師 맥을러오르 (John Mcleord) 氏가 있었다. 그는 航海記 Narrative of a Voyage in His Majesty's late ship Alceste to Yellow Sea, along the coast of Corea, and through its numerous hitherto undiscovered islands, etc, etc. 을 撰錄하였는데 一八七七年 倫敦에서發行하였다. 여기에는 其航海記中에서 韓國에關한部分을 抄譯紹介한다. 우에紹介한 純祖實錄과 對照하여 보면 聖經傳한事實을 分明히 알 수 있다.

年	月 日	記 事 概 要
一八一六 (純祖十 六年丙子)	八月三十一日 (陰七月九日) 九月一日 (陰七月十日)	東便의 陸地가 보인다. 韓國沿岸北緯三十七度四五、東經一二四度四〇地點에 投錨하였다. 船員이 上陸코져 하매 島民들은 손을 목에 끼고 斬首當하는 形容을 하면서 端艇을 돌며 보내려고 極力上陸을 拒絕하였다. 그러나 暴力을 加하려고는 하지 아니하였다. 이 群島를 제임스 홀 (Sir James Hall Group) 라고 命名하였다. (著者註 白翎、大靑、小靑島)
	九月二日 (陰七月十一日)	陸地는 보이지 않고 風向은 變하여 東航한다.
	九月三日	檣頭에서 멀리 바라보니 無數한 群島가 海中에 充滿하다.

에 대한 답을 구하는 듯하였으나 一人도 아는 사람이 없었다. 數個月後廣東으로 가서 알아 보니 貴下의 姓名은 무엇이든 來航의 目的을 들은 것이 라고 하였다.

內陸 強行을 中止함에 對하여 老人은 艦長에게 感謝의 뜻을 表하였다. 艦長은 一卷의 聖經을 老人에게 주었다. 或이나 公文書가 아닌 가 하고 老人은 鄭重하게 이를 받아 가지고 갔다.

午後에는 錨를 하여 群島間을 지나 南下하였다. 섬들은 海中에 屹立하였다. 큰 섬은 別로 없고 長이 三、四哩以上 되는 것도 別로 없었다. 艦上에서 보니 섬은 多少耕作되어 있고 住民들은 各島嶼頂上에 蟻集하여 艦隊의 通過를 바라 보고 있다.

北緯三十四度二六地點에 投錨하고 從來「아머스트」申이라 하든 것이 大陸의 一部가 아님을 發見하고 이것을 「알제스트」群島라고 命名하였다. 島數가 二十이나 된다. 南北

九月 八日
(陰七月十七日)

을 連한 一羣의 島嶼는 「아머스트」灣이라고 命名하였다. 今朝二島嶼間에 끼여 있는 곳은 灣內에 投錨하고 이것을 「무레」灣이라고 命名하였다.

여기서 여러 가지 視察과 測量을 하여 島의 位置와 投錨의 狀況을 確認하였다. 特徵 있는 곳에는 將來를 생각하여 여러 가지 名稱을 附하였다.

「몬트필」이라고 命名한 섬의 頂上에서는 百三十五의 群島를 分明히 헤일 수가 있었다. 東北과 東南으로 本土의 高峰이 連綿하고 四十哩를 隔하고 있다. 海潮干滿의 差가 特別히

著하며 島嶼間의 潮流配列이 極히 複雜하다. 島嶼에는 住民이 많고 淡水를 얻기 에 어렵지 않다. 艦員이 上陸하였을 때 婦人들은 兒孩들을 다리고 丘上으로 떠나거나 가며 巖窟

에 숨고 있었다. 男子들은 武器를 가지지 않았으나 一團이 되어 斬首當하는 形容을 하면서 大聲으로 艦員의

히記述케하였다. 全艦員數를 손가락으로 헤이여記入하고 大砲小銃數와 甲板의長短其他 여러가지事項을記録하였으며 要望에依하여 大砲一發을發射하니 모다 놀래였다.

朝飯後艦長은 幕僚를 다리고 따라 上陸코 末端에 乘船하였다. 老翁은 他艦에 가는 줄만 알고 自己도 乘船하였는데 漸次海邊에 接近함에 따라 艦員이 海邊을 가르치면서 上陸코 着함임을 말하며 老翁은 唐恍하여 자조머리 불흔들면서 이를 反對하였다. 上陸하자 一行은

群衆에 包圍를 당하고 老翁은 悄然히 岩上에 앉아서 艦員一同을 바라보고 있었다.

群衆은 士卒들에게 쫓겨들어 저갔다. 艦長은 이 일을 보고 即時 一行의 前進을 中止시키고 老翁을 부르며 가라히었다. 老翁은 太陽을 가라치면서 四次나 回轉하는 形容을 하고 自己가 木베우는 模樣을 하며 死人의 흉내를 낸다. 아마 四日지나면 斬首當할 것이라는 意味

인듯하다. 秘窟인 듯한 一青年이 巖上에서 熱辯을 吐하고 있다. 아마 外國人이 上陸함을 反對하는 것 같았다.

村落으로 사람을 보내여 小形의 食卓에 些少한 食物을 놓고 앉을 듯 자리를 가치고 있다. 艦員들은 元來 飲食을 接待받으려고 함이 아님으로 海邊의 露天에서 飲食을 먹음은 滋味없을 뿐 아니라 賓客을 接待함에는 이런 方法으로 하는 것이니 艦上으로도 다가가서 禮儀를 갖추어 靜肅히 會食하고자 고한 즉웃으면서 滿足한 뜻을 表하였다. 元來 內陸 強行을 할 마음 이 없는 만큼 一行은 歸艦하였다.

老人은 알세스트號까지 同行하였는데 바 全積意氣가 銷沈되고 自己의 行動이 圓滑치 못하였음을 早부고려워하는 듯하였다. 甲板上을 步行하면서 몸짓으로 말나는 사람마다 談話를 하여 보려고 하였다. 甲板에 쉬고 있는 사람으로부터 一紙片을 받아 거기다 漢字로 쓴 後거기

三、純祖實錄 其二

純祖三十二年(西紀一八三二)壬辰七月公忠監司洪養璉이 國王에報告하기를 三竹異樣船一隻이 洪州古代島後洋에 來泊하였는데 英吉利國船이라 하였다. 洪州牧使李敏會와 水虞候金濬綬가 晉字로 問情한즉 國名은 英吉利、又는 大英國이라 하며 北京서 距離가 七萬里인데 水路가 四萬里 陸路가 三萬里이며 韓國서는 水路七萬里라고 하였다. 船名은 安利오 船材는 鐵木으로 되었으며 船體는 破茨形으로 頭尾가 꼬족하며 長三十把廣六把라 하였다. 船中에는 黑白羔羊과 鴨鷄도 있으며 船頭와 船尾에는 各色旗가 꽂여 있었다. 船主는 四品子爵胡夏米오 船員數는 六十七人이라 하였다. 存布大呢 羽毛帽 琉璃器 時辰表等으로 韓國의 金銀銅大賁等藥材를 사려고 한다고 하였으며 國王에 大呢紅一疋青色一疋葡色一疋黑色一疋羽毛紅色一疋青色一疋葡色一疋棕色一疋黃色一疋洋布十四疋 千里鏡二個 琉璃器六件、花金鈕六掛 本國道理書二十六種을 禮物로 獻上하겠다고 하였다.

九月十二日에는 泰安舟師會里前洋으로 올라가 海邊에서 冊子를 傳하기도 하고 往訪한 이에 冊子를 分給하였으며 끝까지 禮物과 藝文을 傳하야 달라고 하였으나 마침내 拒否當하고 말았다. 이때(船)도亦是 東印度會社所屬船이었고 邦實獵(Charles Cutter)의 漢文聖經을 갖이고 와서 傳한 것이다. 公忠監司의 狀啓全文과 邦實獵狀師의 航海記 (Journal of three Voyages along the Coast of China in 1831, 1832 & 1833, with Notices of Siam, Corora and the Loo-Choo Islands)에서 韓國에 關한部分은 抄譯하여 아래에 紹介한다.

前進을阻止하고 있었다. 艦員들은敵意가 없고 받는 것보다 주는 態度를 取하였음으로 島民은 漸次親切하게 되었다. 艦員의 射擊을 求하지 飲料水를 갖거나 食物을 갖어 오는 것이 있었다. 誠意로 서하는 일이지 마는 어떤 때는 國法을 어기는 行爲라는 것을 自覺하였음인지 艦員의 어깨에 손을 얹고 艦隊의 方向을 가르키면서 速히 歸艦하라는 뜻한 態度를 보이기도 하였다. 島民에게는 銃器라고는 도모지 않는 것 같으나 알세스트號에 來訪하였던 一人은 劍道에 關心이 있는 듯하였다. 穀物、家畜할 것 없이 모다 自家用을爲하였으며 主要한 生業은 漁業인 것 같았다.

時間의 餘裕가 없음으로 政治 風俗習慣에 關하여 充分히 會談할 機會가 없었다.

九月 十日
(陰七月十九日)

艦隊는 韓國을 떠났다. 琉球 廣東마나라 希望峰을 經由하여 一八一七年八月十一日 大西洋의 孤島セント・레레나島에 寄港하였다. 當時나폴레옹大帝는 捕虜가 되어 英國의 손에 이 孤島에 幽閉되어 있었다. 「리라」號 艦長홀은 廢帝와 面接하고 巡航한 琉球와 韓國의 事情을 말하고 艦長이 그림 韓國人의 스킷치는 廢帝의 遠味를 特히 이르렀다. 廢帝는 이 스킷취를 손에 들고 「帽子」가 크고 단 「長竹을 무렸게 아래와 服裝이 中國과 비슷하게 「참잘그렸게」라 하였다.

定刀國爲戶都國大清國交歐羅巴人亦有貴地方在亞米利加其亦有好大地方又在西所廢其在海島盛多在亞非利加極爾角好望之甲爲垂蘭之屬地又於太平洋南洋有屬英國許多發達下落之地方終者在亞細亞洲多有海島斯都斯古圖各地方皆入於英國版圖矣其最近中國屬英國之下落地方爲蘇能埠馬地班埠馬拉加埠與先嘉波埠今年二月二十日逢西南風來此以國王命奉文書禮物上奉貴國千歲階下只候批回因公貿易和買金銀銅大黃等藥材所謂上獻禮物大呢紅一疋青色一疋黑色一疋藍色一疋羽毛紅色一疋青色一疋藍色一疋棕色一疋黃色一疋洋布十四疋千里鏡二個琉璃器六件花金銀六排本國道理書二十六種又於九月十二日有異樣船一艘自瑞山看月島前洋來泊泰安舟師倉里前浦向本里民人尋敵作語投諸冊子於洲邊仍即回船而去所投冊子合四卷內二卷並置各七張又一卷並置爲十二張又一卷無置而只今四張云故古代島問價官以此事吏問於彼船則答以今十二日卯時乘從船往北方經夜於洋中十三日來耳問在者七人冊四卷給之而人名不相知云後人書出燒餽蔬菜雞猪等雜物單干一張而求請故牛一頭猪四口鷄八十隻鹹魚四擔各蔬菜二十斤薑二十斤葱頭二十斤苦椒十斤白紙五十卷穀四擔表網一擔穀糖五十斤酒一百斤煙葉五十斤人給彼人以英文一封禮物三封悉乞轉上而牢却不受則彼人投之於江邊又以小冊子三卷禮物物名都錄二件給之云自京別定譯官吳履淳隨往問情手本以文書禮物彼人終不肯收受屢日相持至十七日酉時湖水初落則彼人一齊喧嘩起去我船之繫繩學毀塌帆直向西南開而去故若皇追往則彼船旋利我船質鏡遺之不及文書禮物竟不得還傳云備局啓言此船必是海中諸國之行商者而偶到我國地界將奏文禮物以爲嘗試交易之計計其不遂彼亦不得不退去而但其奏文禮物仍置者殊涉訝惑疑人事情殊難測度在我處置所當審慎令問情官譯官等一一照數堅加權封並我人等處所給書冊而無遺收象同爲封裏留置於本冊官庫公忠水使李敏亨處供金差殿地方官洪州牧使李敏會問情前舉行之前積滯顯錯之罪請依道臣諭勘施以罷職之典並允之備局又啓言此英吉利國雖不在大國朝貢之列以其所納冊子觀之關廣等處地方之商船往來歲不下六七十隻云則今此來泊我國之事情或不無轉通大國之慮不可不自我國先發以防後患令槐院枚舉事實換出咨文從便入送于禮部從之

(咨文)道光十二年七月初四日據公忠道觀察使洪義璠水使李敏亨辭次隨啓備局水軍處候金差殿洪州牧使李敏會呈稱本年六月二十六日酉時吳條船一隻到泊于本州古代島安港聞甚驚駭脫差譯學舉繼淳該地方官洪州牧使李敏會水軍處候金

純祖實錄純祖三十二年壬辰七月乙丑

十四

公忠監司洪義璋狀啓六月二十五日何國吳樣船三竹行船一隻來泊於洪州古代島後洋而云英吉利國船故使地方官洪州牧使李敏會水虞候金滄綬馳啓問情則言語難通以書字問答而國名英吉利國又號大英國居蘭坡忻都斯坦地英吉利國愛蘭國嘶客蘭國合爲一國故稱大英國國王姓威氏地方與中國一樣蘭墩地方七十五里國中多水少五穀皆有邊界近于昆連即雲南有發之一條河流英國一地方而入大海距北京約七萬里水路四萬里陸路三萬里距朝鮮水路七萬里陸法蘭治我羅斯呂宋越地理亞等國始到船材以鐵木造成船休如破瓜形而頭尾尖長三十托廣六把衫幅之付以鐵釘插之上中層間數大十間小二十間船頭尾各置乾靈龜船中置黑白羔置鴨鷄豬國船尾頭插各色旗有爵之居門前一人著甲衣樣按劍終日長立以禁出入之人渡水船四隻常懸於左右有用時則放水前中後帆竹各作三層白三升帆亦分三層所用器皿膏器樽瓶琉璃匙則銀船中所載兵器環刀三十銃三十五槍三十四大小火砲八船中人六十七人船主四品子爵胡夏米六品學人隨生甲利出海季士第一夥長波祿第二夥長心遜第三夥長約翰書士弟文寫字老濤高侍從者米士必都盧夥計薛多羅馬行林爾林紅巴加巴地水手嘉他拉尼耶慢周翰明夏及馬與六人陳舟十人逐海二十人厨子慕義無理止帆吾長萬眼斑施慢施施施環施施施施施施八容貌或白如塗粉黑如染墨或全削頭髮或削去百會以前而以腦上少許一條編髮所著衣或洋布或涅滌呢或三升各色緞而上衣則或着周衣樣或着夾袖樣或以綉緞帶之赤衫則圍領右襟以金圈鑲懸於合襟處其袖或狹或廣有爵人所着綉緞鮮明頭着則胡夏米以青緞髮如足道里前飾黑角其外則或以紅氈或以黑三升或爲甘土樣或爲頭掩達伊或以草織如剪骨狀襪子則或白左紗或白三升而背上無縫處靴以黑皮形如發莫船載物皆玻璃器五百磅一千擡燈臺三十燈四十鈕一萬餘腰刀六十並價銀八萬兩國俗世主耶蘇之學與中華交易二百年之久與大清國均大均權勢不進貢從本國上北京不叩頭隨下大清皇帝儀柔遠人近內吏憲不休上旨所以皇恩不及遠客且外商因吏員動索多被阻亂云通皆之國友羅巴國法蘭西國阿壬民拉國者耳馬尼國大呂宋國波耳都斯國亞非利加國

四、郭實獵牧師滯韓日誌抄

年	月 日	記 事 概 要
一八三二 (純祖三十二年)	七月十七日 (陰六月二〇日)	昌善島에 投錨하였다. 往來한 옷을 입은 二名이 一漁船에 있음을 發見. 數卷의 輻音書와 大形의 單條를 手交하였다. 小島에 上陸하여 二、三人土民이 馬毛製圓錐形帽子를 쓰고 單條를 使用하지 않는 上下衣를 입고 언덕으로부터 내려왔다. 竹杖을 갖인 一老人이 나타나 一行의 進行을 阻止하였다. 一行의 年令、姓名 出生國에 關하여 質問하였다.
	七月十八日 (陰六月二十一日)	海邊에 上陸하여 廣線의 帽子를 쓰고 植物性의 織物로 된 옷을 입었는데 半금치까지 담았으며 輻廣의 長袖는 衣囊을 代用하여 버선을 신은 洞民數名을 맞았다. 身長은 그리 크지 않으며 頭部頂上에는 鬚髮를 하얗게 既婚者는 圓錐形帽子를 쓰고 未婚者는 辮髮를 垂背하였다. 國王에게 文書와 禮物를 進呈키 爲하여 大官의 집을 찾으려고 村落을 同하여 걷어 가면서 洞民들에게 若干의 物品을 받으라고 하며 斬首當하는 形容을 하였다. 其中 몇 사람은 單條를 받아 衣囊에 넣고 다른 一人은 輻音書 一卷을 받았는데 안된다고 하여 이것을 返還하였다. 直接으로 輻音書를 그들에게 送은 禍의 困難하다. 다지 언덕을 내려와 漁船에 이르렀다. 監視人이 없음으로 매우 優待를 받았다. 數卷의 輻音書를 주에 少量의 煙草를 送禮로 받았다. 그다음부터 이 漁夫적 單獨으로 會見하는 이들은 모두 親切하였다. 異國人에게 表現되는 敵對感情은 모두 政府의 固執 政策에 甚因함이 였다.

覆或隨船泊處眼同問情語言不通替用文字詳詰事由則回稱俾們俱是英吉利國商所攬攬地人船主胡夏米要以西洋布
 恭子布大呢羽緞綉鈕子刀子剪刀腰刀燈燭燈臺燈籠琉璃器時辰表千里鏡貨和買本國所產物件本年二月二十日騎船本月二
 十六日到此乞轉啓貴國大王設法交易云云同船騎乘總計六十七人除船主胡夏米四品子爵外俱係行商夥計與稍工水手服着
 則或洋布或綉子或三綾布或緞子衣製則或袍子或褂子或單衫帽子則制樣不一而其色或紅或黑或青或織草船則稱以公船哩
 號安和瀾六把長三十把紅管船帆三箇又有汲水小船四隻船中什物欲爲一一點檢則彼人請以未許交易之說遠客之物不當
 見以此往後不聞示此是往來行商之態與國之強弱者有異勢強強迫不得詳閱論之以濫邦事體固不當與他國私文況我本國
 特通何服事無巨細悉輕奏知不敢擅使備們既無上國可據之文憑強要前代未有之市易事涉乖管理難曲從地方官何敢告京司
 京司亦何敢轉達云爾則彼人不敢開證一回懇要前後相持旬有餘日至本年七月十七日酉時晝乘潮向西南而去等因此啓據此
 竊慮舟車所造想遇有無難云有國之常事豈巨無外交關市議與言尤保守邦之盛典小邦粗知義分恪遵候度躡逐年互市之在例
 違行者爲必持勅咨指揮今此英吉利國地勢復絕與小邦水陸相距不知爲幾萬里而妄托交隣強求市易大非事理所宜實出圖竟
 之表援據經法終始牢若彼亦自知無辭旋即回還交易一疑今固無容更言而事係邊情理宜具報爲此合行移咨煩乞貴部照詳咨
 內事理轉奏施行須至咨者

七月二十六日

(陰六月二十九日)

새로히數隻의船細이來着하였다. 同一한問答을反覆하는 동안에二大官이來着하였다. 多다威嚴을 갖춘老翁이었다. 服裝은別로히差異가 있는대 側面에적은竹片이달려있음은 아마階級章印뜻하다. 兩人이모다透明한絹布衣를입었다. 遠距離航路의勞苦를慰勞하기爲하여來訪하였다고하였다. 英蘭土를大武列顯이라고하며印度를힌두스란이라고하는理由를말하여달라고하였다. 食事時間이되매乾魚·醬·飲料를담은 여러小器를적은數個의桌上에놓고甲板에整列한後우리一行에게한해食事하기를要請하였다. 이는우리에게特別한厚禮의禮儀이었으나口味에맞지않음으로不得已辭退함은甚히遺憾이었다. 그들은맛있게食事를하고있었지만 口味에맞지않음으로不得已辭退함은甚히遺憾이었다. 우리水夫들도같이會食하지않았다. 書翰과獻上物을速히交附하려고終日待遣에時間을消費하였다. 新舊約聖經全書내가所持한福音書を모다獻上品에넣었다. 前日甲板上에서사람들이똥였을때이똥물을기쁘게받는것을보고나는甚히기뻐하였다. 이孤獨國의帝王이하나님의말씀을精讀하고福을받게되기를眞心으로希望하였다. 하나님의말씀以上으로偉大한禮物이國王에게로있겠는가? 이貴한眞理를國王에게傳達할수있는機會를얻은것을나는無上의기쁨으로역인다. 琉璃器·織物·千里鏡·羅紗·聖經·漢文으로쓰고赤絹布에善書翰을갖이고양이·데너兩人同伴出發하였다. 部落에到着하며大官은不在中이되여面接不能이라고함으로歸家를기다리겠다고村落의적은길로조금나가매廣緣의大帽에赤髮을느리운一兵丁을맞았다. 兵丁은우리를보자곧喇叭을불었다. 一民家에들어가니마침金이라는軍官과李라는文官이各各四人씩

七月二十三日

(陰六月二十七

日)

岩礁가 많은 島嶼間에 投錨後附近 山峰에 올라 갔다. 玄妙한 自然의 工作을 感歎하면서 是處에 數頭의 海豹가 陸躍함을 發見하고 이 鰵魚를 捕하여 多量의 獸油를 獲得하였다. 碇泊地右便村 落으로 부터 數名의 漁父가 來訪하여 海邊에 上陸하기를 請함으로 그 리로 가서 乾燥한 鰵魚와 酸味있는 飲料의 總應을 받았다. 宗教上 迷信으로 困하여 우리 印度水夫는 먹지 않았다. 이때 大官의 住宅과 其他國情에 關하여 물어 보았으나 些少한 質問까지도 滿足한 對答을 하여 주지 않았다. 이 會談은 全部漢字로 筆談을 하였다.

七月二十四日

(陰六月二十七

日)

大型船一隻이 來訪하였다. 乘船前 一葉紙片을 우리에 게 주었다. 거기에 風波萬里遠來의 勞苦를 憐勞하고 次코 우리를 感奮코 지함이 아 낚은 記入하였다. 船室에 들어와서 는 말하기를 自己는 官吏인바 鄭重하게 우리 國情을 묻고 이 附近은 危險하니 尙경 (Gan Keang) 이 라는 곳을 가면 安全한 投錨地도 되고 大官의 會見과 糧食의 求得도 可能하다고 하였다. 今日은 日氣가 좋치 못함으로 明日가 있겠다고 約束하였다. 술김없는 會談을 하였지만 國王의 姓名을 말하기를 願치 않으며 國王統治三十六年으로 三百의 都市를 支配하고 있다고 하였다.

朝鮮國王이 每年四回中國에 貢物을 獻上한다고 漢文으로 쓰이고 이것이 事實인가고 무르니서 숨지 않고 그렇다고 對答하였다.

七月二十五日

(陰六月二十八

日)

尙경 (Gan Keang) 에 到着하였다. 官吏를 태운 數隻의 船舶이 來泊하였다. 양이 (Yang-Yi) 라는 官吏는 昨日엔 나라는 官吏가 記錄한 問答을一一히 記錄하였다. 우리 來着에 對하여 一行은 愉快하게 보이고 하는 말이 即刻 大官을 面接하여 書翰을 드릴수 있을 것이라고 首都는 여기서 不過三百里임으로 얼마 되지 않아 回答을 받을 것이라고 하였다.

키기에는不充分하였다. 나는願하는이에게福音書を頒布하였고福音書を 받은 이들은 그
 ことを鄭重하게保存하기를約束하였으나 그들은書翰書이나 라무엇이든지 받은 것은後
 에大官이嚴禁함으로單從한게라도拒否하게 됨은甚히遺憾스러웠다. 그러나이禁令公布
 前에大官吏와書記等은이生命의冊을受領하였다. 同時に歷史、地理에關한小冊子도受領
 하였다. 이禁令은도리어이冊冊의價值를높이였으며 이로因하여이冊冊을읽고저하는
 생각이더욱懇切한것이아는모다하나님의뜻이었다. 하나님말씀이이나라에서밖의
 을을것인가그러치않으면全滅될것인가때가이로면반드시收獲이있을것이라고나는믿는
 다. 最下級人까지도讀書하기를願함을알게될때甚히愉快하다. 上官이冊冊을受領함을
 보고모다앞을다투어冊冊을받고저하였다. 全能하신하나님께서이모든政治上障礙를除
 去하여우리들모하여금이有望한教野에받을드러놓을수있도록許諾하여주시심은나는祈願
 하였다.

七月三十日
 (陰七月四日)

二大官이來訪하여우리의難航을慰勞하였다. 其中一人은치제島(Fsee-Che-Do)駐在
 金將軍이라는軍官이었다. 將軍은孔雀羽毛로裝飾한帽子에一連의琥珀珠數를느끼웠다
 自己使命에關聯없는일是一切다치기를願치않고莊重한態度를取하였다. 그들은菓子、
 素麵、蜂蜜、豚肉、生菜、酢及白米도된禮態을準備하고우리를接待하였다. 不足한韓
 國料理임에도不拘하고其厚意를拒絕치않음으로 그들이적기때하였다. 明日은우리가
 그들을招待하겠다고하였으나 何等決定的對答을얻지못하였다. 이兩人은問情을爲
 하여首府로부터派遣된이임이틀림이었다. 그러나그들은이를否定하였다. 午後에는
 海邊에 가서甘藷를심고其栽培法을 記錄하여그들에게주었다. 異國의植物을輸入
 함도 國法이嚴禁한다하여 우리의이런好意도熱心으로反對하였다. 그러나이것을

라고來着하였다. 우리一行이여기까지오도록放任하여두었다고하여거기있는兵丁을
 罰하도록即刻命令을나리여其兵丁을驕前에업드렸다. 危機一髮인이에우리는無
 罪한兵丁을罰하면우리는곧撤退하겠다고하매罰의執行을中止하였다. 大官은우리의
 交涉하기爲하야海邊에小屋을建立할것과座席準備를命하였는데自己들은虎皮에앉아있
 었다. 公事를處理함에있어서屋內에서하지않음은無禮한일이며우리가드리는書翰과
 禮物를禮儀로서받지않으면即刻撤回하겠다고하매그들은늘면서사람을보내어一家를
 準備하고우리를그리로引導하야갈게하였다. 들어가니一人은執務를할하지못하였다
 우리面前에업드려놓고醫部에二疝을加하였다.

書翰과獻上禮物를公式으로引渡한後마늘(蒜)과酒를주었으며委託받은獻上品은早速
 히國王에게轉達할것을薦東하였다. 二疝은우리甲板에는區二頭의小屋의生薑白菜等을보
 내왔다. 이는그들이우리를개보이는好意의품은也左였다.

七月二十七日
 (陰七月一日)

全船員의姓名 年令을다시正確하게記帳하였다. 國王이印岐水夫의姓名全部를願함
 으로서國王에게報告하여야하겠다고한다. 昌善島에서는어떤筆談을하였으며齋翰은
 왜거기서交附하였으더몇사람이나面接하였는가淳淳히물어본다. 우리는二大官과食
 食하였다.
 九時項양이, 테너兩人이來訪하였다. 船材는무슨나무이며楫高、船室致、貨物搭載
 目的等을물는다
 우리는機會있는대로人類의教主에關하여그들에게說明하였으며基督敎의起源을알려주
 었다. 예수그리스도는그들에게教主가되심을反覆說明하였으나그들의感情을喚起시

틀림을 제거하기 위하여床下에長穴을 通하여適當量의薪木을그가운비불살우고있다. 집마다乾竹으로엮은울타리를들었다. 이茅屋은極히簡單하며方形으로되어있고 其中間에小徑으로되어있다. 이것이더럽고 貧窮한中에서生活하는韓國人の住宅이다. 우리는時時로住民을맞았는데皮膚에는汚埃로덮여있고여말동안沐浴하지않았다. 이(風)를잡아죽이는이도있었다. 所有品이라고別로엮고食器같은것도其製作이極히拙劣하다. 容器는가장거치른土器를使用하고있다. 이土器를除하면그들은아무것도없다. 우리는여기滞在하는동안一個의銅貨도보지못하였다.

萬一그들이벌써外國인과交際가許與되있으면그들의生活은이와갈지않았을것이다. 領國으로外國의風俗習慣採用을停止시켰다. 그들의生活狀態는조금도改善되지않았다. 野花가아름답게되어있고葡萄는護中에繁茂하며土地는肥沃한데그들은은意慢하다. 그들이勤勉하였으면이荒野로하여금樂園으로變하게할수있었을것이다. 福晉으로이따에浸透케하자眞理를받아들이는공에悲慘은있을수없다.

八月二日

(陰七月七日)

早朝新船이首府에서到着함으로大官의來訪이있으리라는暗示를받았다. 그는럭아태아름다운琥珀의珠數로笠纓을한正三品の文官이었다. 우리와交渉하기爲하여派遣된吳는體續來着하였다. 愉快한容貌에淸楚한服裝을하고있지마는問答에있어서는그의技巧가없고편수집어하였다. 今日은다름난보다特別히來訪者가 많았고亂暴한言辭를함부로하는青年들도쉬기여있었다. 나는只스까지住民에게投藥을하였는데오늘도六十名老人들로부터投藥의要請을받았다. 그들은甚한感氣에걸려있었다.

八月五日

吳의質問은아주仔細함으로對答하기어려운程度였다. 印度水夫의荷物과積載荷物全

栽培함으로써 이익을 詳述하며 마침내 默認하였다.

七月三十一日

(陰七月五日)

金將軍은 本日來訪하여 우리의 一切上陸을 禁止하였다. 上官의 命을 命을 받았다고 한다. 貴下는 賓客인 것으로 賓客은 主人의 命을 服從하여야 한다고 하였다. 그럼으로써 우리의 禮記 中數條를 引用하면서 主人은 賓客에게 散策과 安逸의 自由를 주어야 하지만 냐고 한즉 좋다고는 하나 爾後一切이 問題에는 接觸하지 않았다. 提出한 書翰에 對한 回答과 우리의 게수 있다고 한糧食에 對하여 首府로부터 回答이 올 때까지 기다리라고 하였다.

今日은 우리가 只今 있는 곳이 大陸의 一角인 가 或은 群島의 一部인 가를 確認키 爲하여 巡航하였다. 우리의 航行한 곳은 森林이 鬱蒼하고 良材가 豊富하였다. 그러나 人家도 稀少하고 果樹園이나 庭園같은 곳은 볼 수 없었다. 그리고 致日後野生葡萄를 發見하였다. 이러한 重要한 植物을 住民이 栽培하지 않음은 매우 異常하다. 조금 酸味있는 葡萄는 偶然히 먹을 수 있지만은 葡萄酒를 全然 알지 못한다. 나는 이런 優良植物의 栽培法과 美酒製造法을 記錄하여 주었다. 이들의 食物은 貧弱하여 무었이든지 多食한다. 地味도 肥沃하고 氣候도 適當함으로써 數千種의 食物을 얻을 수 있음에도 불구하고 數百種을 갖지 않고 生活하는 遺憾이다.

八月一日

(陰七月六日)

來訪한 大官과 其外 여러 사 官들의 態度에 큰 變化가 있었다. 問答時에는 兇계든지 小心하며 警戒의 이었다. 只今까지는 우리들이 兇어러 가지 物品을 기쁘게 받았었는데 이제부터는 極力이 禮返却하려고 한다.

首府로부터 禁令이 到着한 듯하나 真相을 把握키 困難하다.

散策時에 우리는 數軒의 空家에 이르렀다. 普通으로 家屋은 二室으로 되어 있고 冬期室內

이에 대하여 우리는 그러면 왜國王의 回答을 기다리라고 여러 번 말하여 우리의 出帆을 遲延시켰느냐? 滿洲、中國、日本以外 歐洲諸國과 交通하지 않음은 事實이나 우리는 兩國民船互開 權利를 爲해야 왔다. 韓國은 該國이 아니라 實物을 타지며 自國의 國法을 갖이여 中國皇帝의 勅令으로 統治되는 바이다. 아무리 直接拒絕을 回避한다 할지라도 外國人의 面前에서 自國의 地位를 그렇게 降下하는 것은 一官吏로서 不名譽스러운 일이다. 처음에는 우리에게 入港하와 貨物에는 事件一切을 自己에게 一任하라 하고 速히 歸航하겠다고 할 때에는 國王의 回答이 있을 때까지 기다리라 하면서 國王의 傳達하였노라고 하였는데 只今에 와서 國王의 傳達하지 않았노라고 한다. 無益히 幾도 時間을 空費하였다.

八月十日

(陰七月十五

日)

우리는 投錨地附近에 있는 最大島嶼에 上陸하여 頂上에 築造되어 있는 堡壘를 發見하였다. 石壁을 두르고 其間隙에는 土壤을 끼웠다. 아무 裝備도 없었다. 이 島嶼은 人口가 稠密하고 보던 中가 耕作의 狀이 되어 있었다. 島民은 우리의 物을 보자 堡壘를 보지 않았는 지 크게 근심하였다.

八月十一日

(陰七月十六

日)

食糧品을 蒐集하노라고 큰 困難을 當하였다 는 말을 選擲人으로서 들었다. 그들이 주는 物資로 우리는 매우 滿足하였다. 그들의 不信을 漢文으로 說明한 紙片에 無禮를 責하는 말을 英文으로 記錄하여 大官에게 手交하매 곧 알아 차리고 謙遜한 態度로 前에 한 말을 後悔하였다. 宮廷에서 온 委員은 自己의 專斷을 後悔하여 몇 日 謝過하여야 許을 얻지 못할지 못하는 形便이었다. 英國船艙이 遭難하면 언제든지 即刻 食糧을 供給하여 달라고 交涉하매 代價를 받지 않겠다고 하면서 快諾하였다. 萬一이 近海에서 難破되는 境遇에는 北京으로 送還하여 달라는 要請에도 承諾하였다.

(陰七月十日)

部の檢査를主張하였다. 前者는기루게應할수있겠고後者는代金壹萬弗을갓어오면應하겠다고하였다. 經過하야은國名에對하야精確한目錄을作成하고英國에들아가는必要하는時日과再來與否等을淳淳히質問하였다.

八月七日

(陰七月十二日)

前日왔던金老人이매우興奮한態度로前日말았던書翰과獻上品을도두갖어왔다. 國王에奉呈하는書翰을받았다가큰辱을보았다. 高位의一大官이即時來訪하야萬事를解決하겠다고한다. 우리는도모가저은物件을도두받지않고悲觀하는老人을餞送하였다. 우리가碇泊하고있는小灣이여디까지內陸에灣入되어있는지確認코저우리는巡航을計劃하였다. 天主敎宣敎師들이作成한地圖에依하면半島內部에까지 퍼져있는것처럼 되어있으나 나아갈수목灣은漸漸擴大되고人煙이稀少하며風物은荒寥하다. 西北으로針路를取하며灣은더우넓어지며丘上에올라展望하야도分揀키困難하다. 住民들이우리를보자蒼皇히逃避한다. 그러나對岸으로부터는우리를來訪하야書冊을받아갔다.

八月九日

(陰七月十四日)

우리는宮廷으로부터은交涉委員과船上에서面接하였다. 그는度支衙門에서派遣된것을말하고貴下의書翰과獻上品을受領한은違法이디이錯誤는交涉의任에當하였든二官吏가老令이었음에因함이다. 이것은違法임으로國王에傳達할수없다. 그럼으로物品은貴下에게返還한다. 우리國王은中國에隸屬되어있음으로皇帝의勅令이없는아모일도할수없다. 이것이우리의國法이며아직여러外國과交際하지못하는理由가여기있다. 通商貿易을어떻게할수있겠는가한다.

日)

할 수 있다. 이것이 불가능하면 이 島嶼을 傳道의 根據地로 함이 어필가. 이러한 緊要한 곳에 傳道하면 鎖國制度는 卽時 打撃을 받을 것이다. 언제까지나 政府가 이 孤島에 政治的 統制를 固執할 것인가? 이따에 屈하는 傳道師는 뉴-질랜드, 라부라를, 그린랜드에 있는 最 初 傳道者에 比하여 劣위 劣후로 안다. 基督敎의 立場으로 보면 이 孤島嶼는 決코 接觸하 기에 어려운 곳이 아니라 고 나는 斷言한다.

金氏는 魯翰과 獻上品을 返還하려고 最後로 努力하였다. 한 번 후고로 한 受領한 것을 우리는 絶對로 도로 받을 수 없음을 볼 때 그는 徹頭徹尾 一貫한 우리의 行動을 激讚하였다. 船內에 來訪한 人士로서 金氏처럼 鄭重과 品位로서 行動한 이는 一人도 없었다. 그는 歎息하면서 하는 말이 外國과의 交際는 全히 許諾되지 않음에 이르는 專制國王의 特權으로서 決코 官吏의 專斷한 바 되지 못한다고 하였다. 專制國에서는 國王의 意思가 國法이 됨을 잘 아는 우리로서는 異常하게 들리지 도 않있다. 우리의 傳達한 魯翰이 統治者에게 新政策을 提供할 수 있게 되기를 希冀하야 마지 않는다.

住民은 普通理解力이 있는 것 같으며 서로 自負心이 強하고 遲鈍한 感情을 所有하고 있다. 多數人은 大量으로 飲酒를 한다. 不自然한 惡習은 그들에게 普通的인 듯하다. 品位에 關하여는 우리의 觀念과 大差가 있지만은 惡事를 하는 데 있어서 스스로 意識을 하지 못할 程度로 自暴自棄하지는 않는다. 永遠하신 하나님 의 偉大하신 經綸으로 恩惠와 救援이 民族을 차을 날 도 받드시 있을 것을 豫測할 때에 우리는 全身全靈을 받쳐 榮光의 十字架의 眞理를 傳播하며 그 날이 하루라도 速히 臨하기를 祈求하는 바이다.

國王은 受領을 拒否하였는 聖經을 所持하였는 지도 모른다. 其 聖經을 읽었는지는 斷言할 수 없다. 그러나 尙장에 있는 官吏와 住民들은 聖經을 받았다. 하나님께서 이러한 저은 일에도 祝禱하심을 믿으라 그 聖經이 우리에게 가르친다. 사랑하는 韓國의 黎明이라고도 생각오기를 우리는 바라고 있다.

八月十七日
(陰七月二十二)

千姿萬容의 島嶼를 지냈다. 最南端 濟州島는 滋味있는 섬이다. 잘耕作되고 좋은 位置에 놓여 있다. 여기에 商館을 設置하면 日本 韓國 滿洲 蒙古 中國과 容易하게 貿易

高宗二年乙丑八月二十日壬子襄津府異船瞭望另加操飭

齊海監司洪淳穆狀啓以爲 水使尹錫九馳報內三竹唐船一隻來到于紫羅里近浦長可十餘把廣可四五把人九名而俱是唐人也其中一人服色白赤古里黑袴身長五尺餘體大一把狀類準高目深髮細毛捲腰佩短銃手執鐵稚以我國言語稱云英吉利國人一塊紙擲下沙場仍向南海欲執無奈欲食未遑故所投紙塊堅封上送云矣紙塊段異端邪書十六卷歷書一卷而異船之若是閃忽聞極驚駭形止探察次臣營軍官下恒淵馳送矣回告內該船疑更無形跡之可尋故各浦另加瞭望之意嚴飭而冊子姑爲留置待回啓關舉行云矣今此異船出沒近洋瞭望追捕之意申飭該水使冊子既是異國邪書其封上與燒火會廟堂稟處救以異船之又此過境雖因去來閃忽未及詳探事係邊情殊涉驚駭瞭望之節另加操飭所留冊子亦使之封留水營

五、日省錄 其一

高宗二年(西紀一八六五)乙丑八月이었다. 三竹唐船一隻이 黃海道龍津紫羅里近浦에 나타났다. 長은十餘把로 廣은四五把의唐船인데船員은모다中國人이였으니 其中一人은 우리말로 하는말이英吉利國人이라고하면서 한층 이문치를 白沙場에던지고갔다. 그중이문치를펼쳐보니 歷書가一卷이오 異端邪書가六卷이었다. 마침그時에 敎宣敎會直敎師로서 上海에서宣敎하다가 山東烟臺(芝罘)에臨時로와서있던 도마스敎師는 黃海道長淵서 商業次로진니은天主敎青年二名을맡나韓國말도배우고 韓國人中에學者들은 漢文聖經을 읽을수있다는것을 알게되 자 그들의引導로 韓國에傳道하기를決心하였다. 그들을當地駐在스곳를렌드聖書公會代表兼庶民敎師에게 紹介 하고 葦牧師宅에서會談하는동안에 葦牧師는 도마스敎師의懇請을 承諾함로마스敎師에게 많은漢文聖經을供給하였으며 또마스敎師를스곳를렌드 聖書公會代表로 韓國에派送하게되었다. 日省錄에있는 龜津水使尹錫九의 馳啓 도마스敎師가 韓國傳道旅行을 거쳐 北京으로 갈때에使用키爲하야 烟臺英國領事에게提出한旅券申請書、韓國 傳道을畢하고北京에가서 英國에있는 더드맨(Dr. Dorman) 博士에게 보낸書翰、同年스곳를렌드聖書公會報告文 등을 아래에紹介한다.

七、一八六五年 스코틀랜드 聖書公會 報告文

스코틀랜드 聖書公會의 熱心 많은 總務 알렉산더 알렉산손 (Alexander Williams) 牧師는 煙臺 (芝罘) 에서 貿易을 目的으로 山東에 건너 온 韓國人 二名을 發見하였다. 그들은 發見된 本國으로 돌려 보내어서 어떤 處刑을 當할 것을 覺悟하고 覺悟의 原因으로 온 것이다. 牧師는 어떤 親友의 紹介로 그들을 發見하였다. 그리고 그들은 牧師宅에서 몇 時間을 같이 지냈다. 그들은 念珠, 十字架像과 其他 天主教人 入會를 表示하는 것을 衣服 속에 숨기고 있는 天主教人 入會를 알았다. 會談하는 동안에 그들은 牧師에게서 우리 罪를 代贖하신 것을 믿으며 每日 하나님께 禮拜하며 좋은 生活을 하려고 努力한 다고 말하였다. 茶宴을 하기 전에 祈禱를 請하니 韓國語로 祈禱를 드렸다. 其中 점은 사람은 新舊約 聖經을 自己 敎友를 도 使用한다고 하였으며 自己의 信仰을 告白하는 敎理 問答를 보여 주었다. 牧師는 其 問答書에 眞理가 充分히 表示되어 있음을 보고 적기 때 하였다.

마침이 때에 煙臺에는 牧師가 아주 信任하며 이 두 韓國人과 함께 韓國으로 가기를 決心한 一紳士가 있었다. 이 두 韓國人은 그를 引導하며 船主는 어떤 冒險을 하여서 다 그들을 숨기며 船客으로 태워 주며 모든 便利를 보아 주고 乃 終에는 그가 北京까지 가기를 願함으로 滿洲首府로부터 二·三日 旅程되는 地點에 上陸시켜 주기를 約束하였다. 그는 이 旅行에서 少額의 旅費外 報酬을 일하기를 提案하였다. 牧師는 考慮한 다음 그의 提案을 承諾하였고 스코틀랜드 聖書公會는 하나 남의 恩惠로 新敎人으로서 는 일주일이 밤아보지 못한 韓國과 滿洲一部에 많은 聖經을 갖어 가는 代表者를 派送할 수 있게 되었다. 이 紳士가 도마스 牧師였다.

六、도마스牧師旅券申請書

一八六五年八月三十一日 煙臺에서

敬啓者

關東과北直隸에宣教師로서 旅行코저하오니 旅券을交付하야주심을 茲에請願하나다

알 哲메인·도마스 (署名)

漢字名 托 瑪 漢

거기서부터는 馬賊들이 우리를追躡치 못할것임으로 숨을쉬었습니다. 中國政府는 滿洲를平和시키기爲하여 四千의軍隊를急派하였습니다.

總括的으로 말하면 나는 歐洲人社會에서 四個月間을 떠나있었습니다. 海上과陸上을거리二千哩이나旅行하였습니다. 나는 韓國西部兩道의海岸을 잘알게 되었으며 將次其百姓들과交涉하는 데有用될만한 서울方言의單語를 많이蒐集하였습니다.

내가只수여기있는 것이 어찌기분지. 말로 다할수없습니다. 하나님께서도 으심으로 에드칸(Edgerton)씨가 오래 동안로한말만아보든일の一部를만아보겠습니다. 理事會에安否를傳하여주십시오. 理事會가 最後決定을지을때까지 時時로 勸諭하여주심에對하여 誠意를表합니다. 北京에와서初遊에는在留外國人들을訪問하였으며 祈禱會는出席이때 우良好하였습니다.

來遊부터는 中國人勸諭을爲하여熱心으로工夫하렵합니다.

와벌트 질메인 도마스

八도마스牧師書翰

一八六六年一月十二日

北京倫敦傳教會에서

親愛하는터드맨博士

우리는 작은中國船을 타고 九月四日芝罘를出發하여十三日韓國本土에到着하였읍니다. 海邊에서二個月半을 逗留하였읍니다. 韓國天主敎人의 도움으로 그불상한百姓들에게 福音의 가장貴한眞理를發表하기에 充分한 韓國語의知識을學得하였읍니다. 그들은全體적으로 外國人에게敵愾心을가지고있으나 그들의方言으로말하여一·二卷을받을수있도록勸할수있읍니다. 이런冊을받은뒤死刑에處하거나적어도罰金刑에處하는지 投獄되는것임으로 이冊을가지는사람은 참으로其冊을읽기를願하는것이라고 斷定할수있읍니다. 過去二十年間韓國과貿易한 中國水夫의證言에依하면 昨秋에있은韓國海邊의異風은果然前例없는것이였읍니다. 나의當한危機一髮의直狀을말씀드리면는라실것입니다. 하나년째서 우리의保護하였읍니다. 나는韓國서를「王京」까지 가려고하였으나 내가탄韓國船은其暴風에破船되고말았읍니다. 生命의損失은없었읍니다. 二月初에韓國을出發하여滿洲海岸에上陸하였는데 거기서부터는 바다의危險은避하였으나 陸地의危險으로들어가게되었읍니다. 아시다싶이 滿洲全域은混亂狀態에놓여있읍니다. 오래前부터小部隊의馬賊들이極東에있는 主要한通路에威脅이되고있읍니다. 最近에와서는 이馬賊들이糾合하여純全한叛亂運動의性格을 띄우는重大한情勢에直面하게되었읍니다. 나는豹子窩라는港口에上陸하였읍니다. 出發한지二日後이 곳은暴徒에게占領되었읍니다. 聖經을分給하며福音을傳하며서三日間을매우愉快하게지냈읍니다. 其百姓들은매우丁寧하고 注意가있었읍니다. 「리뒤과」라는四國敎人은내가가지는冊의各體를一卷式하고 每日나에게食料를無料로보내주었읍니다. 蓋州를지나牛莊에到着하여서는 英國領事메도스(Medows)氏에게 厚待를받았읍니다. 여기서부터는 더러는말도타고 더러는車도타면서 遼東省北部를들고 山海關의長城을지나北直隸에들어왔읍니다.

看云黃正曰他國法異不宜出看云美國人又問請出此處先生來講話爾等書屋在何處可引吾去一談吾原是理當問俗問禁爾豈可吝嗇不言孔子言有格物極美國人善能格物可細講一番黃正不答其中登州人自言姓名李光瑒而曰美國人在中國傳耶穌教我合衆們有沒有雞卵要買明日我再來請你預備雞與鷄子我換銀給你雜出冊子二卷投諸沙場不受還投彼人亦還投乘從入大船其一卷題目云馬可傳福音書一卷新約全書也冊內有一片青紙書不得已封上于水營而留鄉朴質淳問爾等以何國人物胡爲來此彼人答曰我是中國人青魚捉獺次來于此國爲美國人所執同船而來云又問彼髮赤目深準高者何國人答曰大美國人也彼人問曰此去京城幾里道伯城幾里邑城幾里不花與未穀何處落種答曰吳國之人何關於此國城邑遠近與未穀所產如是類問乎云則乘等仍乘從船而去

九 日省錄 其二

高宗三年(西紀一八六六)丙寅 도마스牧師가 美船 제리얼 셔먼(General Sherman) 號를 타고 第二次 傳道旅行을 갔다가 大院君의 命令으로 船舶은 被擄되고 船員은 被殺되매 도마스牧師도 其中의 一人으로 平壤에서 最後를 마쳤다. 그러나 平壤까지 가면 배가 碇泊되는 곳마다 江岸群象에게 聖經을 傳하였고 배가 燒火되기 직전에 는 船頭에서 가지고 온 聖經을 群象에게 막부렸고 마즈락上陸하여 自己를 찢어 죽이려는 軍人에게도 從容히 聖經을 傳하였다. 이 일이 美國政府에 알려지매 美國政府은 軍艦俄杜斯號(Machusetts)를 보내었으나 黃海道牧洞浦에 와서 一週間 滯留하다가 아무所得이 없이 돌아갔다. 高宗五年(西紀一八六八)戊辰에 美國政府은 다시 軍艦選安多號(Shenandoah)를 派遣하여 美船의 行方을 查明하며 船員을 救出코저 하였다. 이 選安多號은 大同江口에 와서 附近을 巡航하면서 約一個月間 滯留하였다. 거기에는 通譯으로 山東登州駐在 美國北長老會 宣教師狄考文(Calvin Willson Mateer)牧師가 있었다. 滯留期間에 每主日 艦上에서 禮拜를 보면서 說教을 하였고 長連五里浦에 나리어서는 son Mateer 牧師가 있었다. 新約全書를 傳하였으며 離韓直前 席島에 나리어서는 山上에 올라가 꽃이 많은 十字架를 發見하였다. 日省錄에 있는 同年三月二十六日 字黃海兵使李敏庠의 狀啓와 狄考文牧師의 日記를 아래에 紹介한다.

黃海兵使李敏庠以異樣船情馳啓狀啓以爲本月二十一日酉時量留鄉率將令吏奴出往于二十里許該浦則彼人等已爲還入大船中而本洞訓學人林秉正彼人下陸時先有問答之言而語頗張皇不能盡記於文狀而區別前後別紙錄上馳啓○問情以爲五里浦訓學人林秉正關係何國人緣何事出此國耶美國人書示曰我是大美國狄考文前年有美國船在此沒了我們來打聽云秉正曰不知打聽之言美國人答曰我要探消息云美國人又問你大將的姓名秉正持疑不答美國人又問此河是叫平陽河否又持疑不答美國人又問曰水叫何名水口何名秉正答云水是五里浦水口是大津浦口也美國人又問去城多遠有何入庄看好不好進村看

導者は여러가지로 말을하면서 直角으로 方向을變更하여 新航路를 取하기를 願하였으나
 艦長은 이를 拒否하였다. 水深이 漸漸히 淺아짐으로 投錨하고 其地點附近을 돌아보기爲하여
 從船들을 내어 보냈다. 引導者は 自己가 失手한 것을 自認하고 우리가 그 앞으로 돌아야 한
 다는 決心은 아직 北方에 있다고 하였다. 水深을 測量하며 들은 充分하였다. 點心後에 나는 引
 導者를 다리고 돌아보며 그가 말하는 決心은 勿詰(席島)임을 알았다. 水深을 다시 測量하며
 江口까지 들어가기에 들은 充分하였다. 四時가 되어 우리는 돌아왔다. 그 심되므로 돌아
 內로 들어갈 것을 알았는데 무슨 理由인지 그렇게 하지 않았다.
 引導者가 오늘날 取行動은 우리가 測量한 水路에 對하여 極히 懷疑的이었다. 그는 너무 나는
 老인이었다. 그는 오늘날 取行動을 많이 하였고 이 附近地理에 對하여 아노라고 하는
 만음 알지 못하였다. 오늘날 失手를 그다지 한다면 우리는 그를 信賴할 수 없다. 좀더 詳
 리가 지 못하였음은 遺憾이다. 이리다가는 主日前으로 들어가 지 못한 것 같다.

四月十一日
 (陰三月十九日)

아침 六時 조금 지나 물이 많은 곳으로 돌아 들어왔다. 열 마등안은 잘 왔다. 그러나 水深이 漸
 漸淺아짐으로 水深이 깊은 곳으로 다시 돌아나아가서 投錨하였다. 引導者가 引導하는 곳으
 로 水深을 測量하면서 江口를 돌아 들어갔다. 우리가 돌아 들어갈 곳은 分明히 第一 淺은 곳이
 였다. 이곳을 지나니 繼續하여 水深이 充分하다. 江口의 景致는 매우 좋았다. 마지막 船을
 돌아갔다. 四時間이나 船들이 끌면서 돌아 들어왔다. 그러나 물은 淺었다. 艦長은 江口로
 돌아가지 않았다. 艦長은 來日이나 江口를 들어갈 모양인데 매우 設法하다. 그러나 이는
 全히 其의 權限에 屬한 것이니 어찌한 道理가 없다. 그러나 나는 아직 도來日 江口로 들어
 가서 說教할 수 있게 되기를 希望하고 있다.

大狄考文牧師滯韓日誌

年	月 日	記 事 概 要
高宗五年 戊辰(一 八六八)	四月八日 (陰三月十六日)	一週前に選安多號는二年前에韓國에서行方不明이된제게달쉬단號의船員中生存者가있는지알아보려고韓國國으로가는에通譯을求하기爲하야山東北部に있는登州로왔다. 庭園의鋪裝도한準備가되어있고여더가지할일이 많이있었으나衆論이나에게集中됨으로不得已오게되었다.
	四月十日 (陰三月十八日)	火曜日午後五時煙臺(芝罘)를發鑛하야東北方四分之三角度로每半時間마다水深을測量하면서徐徐히出航하였다. 引導者의말이 이方向으로가면航路가北方으로너무멀어진다고하나 艦長은自己의理由를固執하야 既定方向으로航海를繼續하였다. 밤새도록海上은濤濤하였다. 水曜日午後에는順風을말났다. 機關을고고뫼을달었다. 저녁때가되어서는바람이좀強하게불어서 나와李先生은 좀水疾이었다. 木曜日(어제) 새벽三時쯤되니물이좀얕아지기始作함으로여기에投錨하였다. 아침이되매引導者는「조선포」라는섬은가르키면서말하기를 그섬앞으로돌아야한다고했다. 艦長은東南方으로航海를다시始作하였으니引導者는말하기를그리다가면航路가너무險하다프하였다. 그림으로그섬앞으로가서投錨하였다. 오늘아침引導者는멀리高地를가르키면서말하기를西便에다른섬이하나있는데그섬과陸地사이를通過하야한다고했다. 우리는그말대로航海를繼續하였으나물은알아지고 아모通路도보이지않았다. 引

<p>四月二十七日 (陰四月五日)</p>	<p>前主日과 거의 비슷한 人員에 게어게도 說敎하였다. 저녁에는 通信이 와서 安息日 氣分을 좀 떨으러 지게 하였다.</p>
<p>四月三十日 (陰四月八日)</p>	<p>火曜日(二十八、九日、陰四月六、七日)과 水曜日 兩日은 從船을 타고 視察하였고 오 날은 四 五哩나 되어서 甯島(席島)이라는 곳에 投錨하였다. 다른 通信하나를 入手하 였는데 國王으로부터 回答이 올 때까지 가지 말라는 要旨였다. 이에 對한 簡單한 對答을 어 써서 오늘 아침내 여보냈다. 샌드포드氏와 나는 오늘 午後가까운 村落에 갔다. 그러 나아 것도 찾지 못하고 食料品도 求하지 못하였다. 우리는 第一은 山곡 다키로 올라갔다 四面의 景致는 매우 좋았다. 山곡 다키에는 十字架가 하나 꽃이 더 있었다. 그러나 其十字架 가 무슨 理由로 거기 꽃여 있는 지 알 수 없었다. 무슨 宗敎의 意味가 있는 지 모르겠다. 그러나 基督敎와 關聯이 있는 것 같다. 이 불쌍한 百姓들이 언제 이 十字架의 眞理를 알게 되며 사 랑하게 될 수 있을 가 하였다.</p>
<p>五月九日 (陰四月十七日)</p>	<p>前主日에도 前과 같이 說敎하였다. 前보다 좀더 많이 出席하였다. 그러나 當然히 出席하여 야 할 數에 비하면 아직 도피적 出席하였다.</p>

四月十三日

(陰三月二十一日)

어제 아침 八時 項發鎗하여引導者가引導하는方向으로航海를始作하였다. 水深은霧積하여充分하였다. 江口에 이르러艦長은投錨하였다. 午後에는說敎할機會를 맞이하였다. 將校들이大部分參席하였으나 其數는 많지 못하였다. 나는艦上에 있는이들을接觸하여說敎를으려나오도록勸諭하기를努力하여보았다. 艦長은오늘일즉사람을내여보내여江口를視察하도록하였다. 그러나艦長의말을들으면別로進展이 없는것같이 보인다. 나는젠드르－드氏와함께住民들과通信連絡을하기爲하여 조금떨어져있는村落에갔다. 筆談으로하지않으면住民들은우리말을알수없고우리들은그들의말을알수없다. 그들中에는筆記로意思表示를充分히할수있는이가別로 없었다.

그들은平和스럽고親切하게보이였다. 日氣인중으면 나는來日다시그들을찾아왔다.

四月十六日

(陰三月二十四日)

火曜日(四月十四日 陰三月二十四日)에는젠드르－드氏와함께다시其村落으로갔다 視察隊들과함께約一哩假量 걸어갔다. 얼마가지않아村落이보이고一老人이우리에게손짓하여自己를말아오라고함으로 우리는그를말아갔다. 그리고自己를堂 같은곳으로 우리를引導하였다. 우리는같이앉아서 이야기하려고하였으나, 우리가들어보려고準備한 것을그에게들어보았다. 그러나 그는그것을읽어보고別로必要하지않은것인가지外에는對答하기를拒否하였고 마침내無禮하게도 이어서서나감으로 會談은中斷되었다. 우리는그를말아나갔다. 그러나아무것도쓰기를拒否하였다. 나는그에게聖經을주었다. 그는其聖經을나에게도주려고하였으나 나도모두받지않았다.

四月二十日

(陰三月二十八日)

나는어제十時에說敎하였다. 出席數는前보다좀더 많았다. 그러나艦上人員全體에比하면 적은數밖에되지않았다.

부러는二十七哩이나 된다. 事實여기를牛莊이라고 부르는 것은 잘못 된 일이다. 처음으로 보매 이곳은水面으로 부르려도
히호지않은平原에 놓여있고 어떤곳에는 갈(葦)밭이여거거끼여있으며 어떤곳에는鹽田이보이기도한다. 나는
여기저기돌아봄으로因하야 이곳地形을적으나알게되였다. 東北方으로는草木과禾田이푸르러있고 十里或二十哩의
距離로 좋은丘陵들이平野와連接하여있다. 住民들이사는市街로돌아가서근거리를돌아다니며 큰倉庫와混雜한群衆
과繁華한商街를 求景하였다. 나는나에게別로趣味가없는 이곳의景致와 같은것을잊어버리고 純全히 民衆을爲하
야근일을하여보겠다. 몇가지 머리에딱차게되였다. 이곳은事實上東北으로떨쳐있는盛京 吉林의廣漠한地域에對
한關鍵이며 韓國國境을이두고있는鴨綠江流域에對하야三 重要한地點이다. 거기에서는各地方으로부터 湧여든商
人들과 이곳에처음온이들을 많이맞았다. 그들에게眞理를傳할수있는機會를얻은것을感謝하였고 그물은우리에게
서받은冊을갖이고멀리故郷으로돌아간다. 英國領事대도이스(Medgocis) 氏는나를親切하게待接하여주었고나는그
의賓客이되었음을외愉快하게생각하였다.

우리의目的이隨地로北京까지가는것이였음으로驢馬二頭가고오는馬車二臺를샀다. 一臺는聖經과宗教書籍을싣고
一臺에는 나와나의助手가탤다. 四月十九日 아침英國領事館을出發하야遼河畔에있는市街地인田庄臺에서渡江코저
그곳을回하였다. 이리로가면二日の旅程을節約할수있을것로알았다. 그러나막상當到하고보니 어떤官憲의집짜이渡
船頭覆으로因하야 江中에 沈沒되였고 이로因하야法的問題까지생겼다. 이로因하야 民衆들은分明히나를 請와
하지않았으며 우리는不得已은길을도로와서 八哩이나北方으로떨어져있는 다른渡船場을回하야 直線으로進行하
게되였다. 그러나땅이沼澤地임으로車路로三十七哩이나될것같았다. 道路에는돌이없고 全部진흙이었음으로 다른
渡船場까지오는때는終日걸었다. 車軸이진흙에묻히고車를고는驢馬는 구덩이에따지게되어 우리는不得已내렸고사
람들이 옷을벗고 진흙을과서車와驢馬를끌어들었다.

어두움의帳幕이나리어 우리는江을건너는마지막渡船을보았다. 約半時間기다리며서 이두馬車의主人이外國人임을

十一、葦廉 臣牧師北支那旅行記

도마스牧師를 韓國으로派送한 스콧를렌드聖書公會總務葦廉臣牧師는 高宗三年丙寅(西紀一八六六)四月九日 煙臺를出發하여 牛莊經由 北京으로갔다. 四月十九日야침牛莊에 있는 英國領事館을出發하여 遼河江畔에 있는 市街 地田庄臺에 이르렀다. 江을 건너가며 韓國에서 中國天子에게 갔다가 돌아오는使臣一行을 맞았다. 더러는 江 건너에 있고 더러는 旅館에 있었다. 그들에게 聖經과 傳道書類를 傳하니 北京서 倫敦宣教會를 訪問하여 같은冊을 받았고 教理도 안다고 하였다. 후에 紹介한 도마스牧師의 書信을 보아 그때에 도마스牧師가 倫敦宣教會宣教師로 北京에 있었다. 葦廉臣牧師의 「北支那旅行記」에서 韓國使臣에게 聖經傳한部分만을 아래에 紹介한다.

北支那旅行記 第二卷 第八章

「.....一八六六年四月九日밤 나는 助手와 下人을 同伴하고 普魯西船엔니스(B.L.C.)號를搭乘하고 牛莊을 同하야出發하였다. 캄캄하야 때까지가는데 저지않은어려움이 있었다. 船夫는 經驗이 적음으로 때를操縱하는 데 熟練치 못하고 그우에 어둠과 바람이 불며 潮水와 中國船의 雜沓으로 因하야 우리 同伴者들이 櫓를 잡지 않았드라던 우리 的當한 危險은 더욱 컸을 것이다. 翌朝未明에 出港하야 五日間이나 北風과 싸우면서 沙洲를 無事히 지나 午後에 營口(牛莊)에 到着하였다. 春時期가 일름으로 海邊은 내가 前番이 곳을 訪問하였을 때처럼 山野가 푸르지 않고 스콧를렌드 海邊을 聯想케 하는 鯖魚잡이 漁船도 볼 수 없고 모든 것이 싸늘하고 킁킁한 빛에 휩쓸려 있다. 이 營口港은 沙洲로 부터 水路로 十八哩이 되나 바다에서 直線으로 오면 四·五哩밖에 되지 않는다. 이 港口는 遼河에 놓여 있어 牛莊市街로

알게되자 피눙어졌지만은 渡船은 우리에게 건너왔다. 건너가매 江邊에 있는 旅館에는 滿員이여서 들어갈수가 없었고
 고 우리는 不得渡船夫 집에 投宿하였다. . . .

우리는 이때 金馬車 一行을 맡았다. 婦女子를과 어린 兒孩들은 食糧包袋우에 타고 있었다. 男子들은 그 뒤를 따라온다. 그들은 盜賊을 避하여 走겨오는 이들이었다. 그들에게 聖經과 宗教書籍을 傳하였다.

우리는 또한 韓國使臣 一行을 맡았다. 더러는 江저편에 있고 더러는 旅館에 있었다. 正使는 中國語를 잘하였다. 그의 말을 들으면 그들은 北京서 여러 宜敎師를 맡았고 倫敎宣敎會도 訪問하였으며 우리의 書冊과 같은 것을 받았고 其敎理도 안다 그함으로 나는 그들에게 書冊을 좀더 주었다. 正使는 漢字를 잘알면서도 모른다고 거짓말을 하였다. 그들中 몇사람은 冊을 잘받았다. 그들이 이冊을 갖고 고 高麗門을 通過하기에는 戒禁을 지키지마는 熱心 많은 그들은 成功할 것이다. 그들은 韓國衣服을 입었으며 愉快하고 勇敢하였다. 一行中 數名은 天主教人이었다. 그들은 北京에 있는 神父에 對하여 自由스럽게 하였다. 天主教에서는 敎勢를 擴張하려고 必要하면 各方面으로 敎人들을 浸透시킨다. 北京에서 英語를 배우기爲하여 남아 있던 秀才 青年中에도 天主教人이 있었으며 그는 北京서 倫敎宣敎會를 자주 訪問하여 熱親하게 되었음을 보고 나는 놀랐다.

for our

SPIRITUAL

REFRESHMENT

The Rev.

Samuel H. Moffett

will give

A Series of Seven

Addresses

at the

MISSIONARY RETREAT

May 30th to June 2nd

THE KINGDOM OF GOD

"In no Strange land"

O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee!

Does the fish soar to find the ocean,
The eagle plunge to find the air -
That we ask of the stars in motion
If they have rumour of thee there?

Not where the wheeling systems darken,
And our benumbed conceiving soars! -
The drift of pinions, would we hearken,
Beats at our own clay-shuttered doors.

The angels keep their ancient places; -
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many-splendoured thing.

But (when so sad thou canst not sadder)
Cry;--and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross.

Yea, in the night, my Soul, my daughter,
Cry,--clinging Heaven by the hems;
And lo, Christ walking on the water
Not of Gennesareth, but Thames!

Francis Thompson

A program is being planned which will provide new stimuli without regimentation. It is expected that much of the value of the retreat will come out of things planned on the spot. There will be facilities for recreation and provision for athletics and a "stunt night".

By giving our speaker adequate time, we expect to be able to delve deeply into matters of our common spiritual needs. By keeping the program open - not filling up every available minute - we can expect to be able to be guided by the Spirit in carrying on our conversations with one another.

By suggesting a few topics, we expect to bring the message of our speaker to bear on the things that directly concern us here in the Philippines. Thus we can bring the problems and tensions of our particular and peculiar tasks into focus in the light of the Word.

PLACE

for children to play,
and arrangements for
their care.

OPPORTUNITY

to discuss major concerns of "foreign" missionaries

TIME

for meditation
for fellowship
for recreation

OUR SPEAKER

The Rev. Samuel Moffett, Ph.D., went to China as a missionary in 1947, and was forced to leave by the ~~close~~^{beginning} of the year 194~~9~~⁵¹. Before taking up a new assignment in Korea, he spent about two years as Acting Personnel Secretary for the Presbyterian Board. He was used by the Board as an interpreter of the Christian Mission to various national meetings in the U. S. He gave an outstanding address at the meeting of the Division of Foreign Missions of the N.C.C. at Toronto in 1952. He has been enthusiastically received as the speaker at national meetings of Laymen. He will come to us from Korea where he is now in language school in preparation for missionary service.

“서로 인자하게 하며 불쌍히 여기며 서로 용서하기를 하나님 그 리스도 안에서 너희를 용서하심과 같이 하라” (에베소 4:32)

1956년 11월 1일

경북노회학생지도부월보

제8호 (2)

SCE 푸르그림

협동총무 구의령선교사

十一月四日

① 용서의 근거는? 보자 태도를 생각하며 우리의 죄를 용서할 때 어떤 죄를 용서할 것인가? 우리의 죄를 용서할 때 어떤 죄를 용서할 것인가? 우리의 죄를 용서할 때 어떤 죄를 용서할 것인가?

우리의 용서(크리스찬) 성구 마 18:21~22 기독교 신앙은 처지 과 정우를 막은하고 그러나 우리는 용서한다 생각할 때 유조차 없이 동해(同海)주의의 두를 선할때가 한 두

② 용서의 한도
그, 단 한번이라도 용서키 어려운 무서운 범죄들이 실제로 있는데 마 18:21~22 에 예수께서 일흔번씩 일곱번 용서하란말의 의미하는 바는 바로 무엇일까?
③ 용서의 방법
용서의 방법
용서의 방법
용서의 방법

④ 용서의 방법
용서의 방법
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용서의 방법

⑤ 용서의 방법
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용서의 방법
용서의 방법

⑥ 용서의 방법
용서의 방법
용서의 방법
용서의 방법

⑦ 용서의 방법
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용서의 방법

⑧ 용서의 방법
용서의 방법
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용서의 방법

“무릇 사람의 할 수 없는 것을 하나님은 하실 수 있느니라”

(누가 18:27)

1월 1일

1956년 11월 1일

장북노회학생지도부월보

제 8 호 (4)

요한 칼빈 소견 (六) 우민



그러나 이 운동이 계속되는 것은... (Text continues with a discussion on the movement and its goals, mentioning various church members and their contributions.)

그가 개인 것이다... (Text continues with a personal reflection or report, mentioning specific events and people.)

(三면에서) 아 있어서 주일... (Text continues with a report on church activities, specifically mentioning Sunday services and member participation.)

수있었던 전부는... (Text concludes with a summary of the church's efforts and a call to action for future work.)



저 동45번지 교장노회 생지도부... (Vertical text on the left side of the page, likely a notice or address.)

그가 여호와의 경외함으로 즐거움을 삼을 것이며 그 눈에 보이는 대로 심판
치 아니하며 귀에 들리는 대로 판단치 아니하며 (이사야 11:3)

1956년 12월 1일

경북노회학생지도부월보

제 9 호 (4)

요한 칼빈 소전 (7) 우민



<p>다 지경의 대로 목을 그리란 대로 지경의 다</p>	<p>그리고 이때 제바라필요한 여학한 일에도</p>	<p>가게 힘은 동을 수행할데고</p>	<p>이제 열하는 공기가 돌</p>	<p>一九四一年五月一日</p>	<p>一五三八년四月二十六日</p>	<p>오후六시반</p>	<p>오후六시반</p>
<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>
<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>
<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>
<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>
<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>
<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>	<p>이제 열하는 공기가 돌</p>

SC E 현황보고
서 조속반환요망

햇빛을 받는 곳마다 (1)

햇빛을 따라서 (1) 그 나라 왕성 하리다 주 예수 왕이 되
 의 회중이 아침중이 순직한 기독교인들
 을 부르는데 있을것이다 이 이상 더안지못하는데는 17-18년 영
 을 지금까지 이와같았을까? 그 나라의 국에서 이 전승을 기
 은 것을 수없이 들어왔을고 되고 교회들 문복하는 데 필요했던 것
 으나 이 주일은 특히 하울랜드 기독교인들은 과장은 믿음이 필요했
 었다(우리는 중공(中共) 거침고도 새로운 정복다) 온 세상을 다스
 의 속(竹)의 장막속에적인 신앙이 일어났다
 있었을 때 이 날은 환호를 리는 사실을 그들 가? 당시에는 이교도
 중공군이 자리에 앉은 물랐는가? 공산주 가? 당시에는 이교도
 우리들 감시하고있을자들이 중국을 삼킬 와 기독교인의 두세계
 었다 계자색 같은 그 수 있었으니 온 세상을 가? 당시에는 이교도
 의 황석근복은 회중을 삼키지 못할 이유가 어 었다 당시에는 이교도
 의 남아 빠진 무릎데 있었으며 그때에는 게 제치듯한 일의
 들과 데모되어 유달리 예수가 다스릴 곳의 의 의에 있는 자기백성
 눈에 퍼졌다 무자비의 데 있었는가? 과 아 마르 모였으며
 누이의 남편은 우중이있 그 나라 그들은 계속 과 아 마르 모였으며
 었으며 많은 포수들은 하 더 전승했다 그들은 정부 야만인들에 대
 공산주의자들이 이 도시 만국과 만민의 관하여 그 자신의 책임이
 에 들어왔을 때 호러저 모든 피조물의 임과 었다 당시의 신교인중명을
 퍼졌다 남서지 포수들은 철학을 다스리는 주 었다 당시의 신교인중명을
 이 적은 교회에도의관하고 노태했다 그 었다 당시의 신교인중명을
 의 하나년째 예배중도들은 믿음으로 불렀으 었다 당시의 신교인중명을
 는 학자와는 그들의알음을 부르기에 는 믿을 었다 당시의 신교인중명을
 의 어떤 특성이 담쳐이 필요했던 가답이다 었다 당시의 신교인중명을
 을 저 불타서 약간의 두그중신 찬송할 때 11개 △경부 교회 SCE부
 린을 빛이 보였다 그 기간 전의 그들과 반 ORK CAM부
 러나 그들의 찬송을부대전의 지상의 살았 었다 당시의 신교인중명을
 다 그 찬송은 다름과 같았지만 찬송의 저자인 었다 당시의 신교인중명을
 은 찬송을 불렀다 awatts)와 더부라(S 었다 당시의 신교인중명을

에 외국신교사는 두사
 랍이 있을 뿐이었다
 들은 인도에서 왔
 슈·홀트(Danish Halte)
 신교회에 속하였
 시의 영국 성공회
 로교회와 신교사들
 금의 국내 전도사(신
 사)에 해당할 것
 70년 후 어떤 구
 수선공이 가족작
 이어서 만든 세계
 앞에서 경성을 처
 있었다 이 성경중
 편72편이 알프르하
 금 위대한 찬송을
 도록 영감을 주었
 저가 바다에서 부
 두다까지와 강에서
 파골까지 다스 리
 79년 당시의 세계
 72편 신교인중명
 수선공이 된 것이다
 커티(William Carey)
 에게 보여준 세계는
 의 영광으로 가득차
 에는 아직도 요원하
 제였다 침례교인이
 테이는 지도를 보고
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 수선공이 된 것이다



이름이 영구함의
 그 이름이 대화
 장구하리다 사
 그로인하고 부
 리니 열망이 다
 복되다 하리다
 영과로운 이름
 영회 찬송할 제
 명에 그 영광이
 만할 제이다 아
 두 그러나 그 지
 수선공인 윌리엄
 커티(William Carey)
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 수선공이 된 것이

서 살수 있다는 것
 그들에게 말해 주
 이 해 하나도 없었
 당시 온 세상에
 많은 교파중 단
 신교파가 기독교
 체계적 사명을
 세척 오직 모라비
 은 천하에 다니며
 리석을 만치 그대
 고 말함만치 그대
 리석을 만치 그대
 고 말함만치 그대

어떤 새벽기도회
 수 많은 믿는
 민(鳥民)들이 모
 손들 융인하
 장렬은 용인하
 불자신도 신앙
 은 그러나 이
 전하여 주고자
 년 것이다 그
 빛을 받는 곳
 로 백은 찬송
 이나 빛나는
 느면서 이 찬
 었었다 당시
 잘못이 있었
 갈고 있었
 말로 참되게
 앙을 따라
 공로로 이
 5시간 결
 행을 하면서
 아라 하나
 전의 직면하
 현대 선교사
 다 온 세계
 다 선교의
 저명한 Kenneth Scott
 ateur에게 1792년
 은 선교사들이
 남양으로 파
 의 선교사들이
 의 생명의 위
 등쓰고 Titus 설
 도착한지 불과
 단 두

학구대회
 △가난 八月二日 철부
 SCH계교회 총회개
 회되었는데 회장에
 장유씨가 피선되었
 함다

동산구락부
 동산구락부 10월 2
 동산구락부 10월 2
 동산구락부 10월 2
 동산구락부 10월 2

동산구락부
 동산구락부 10월 2
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 동산구락부 10월 2
 동산구락부 10월 2

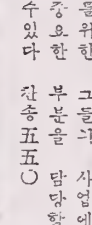
동산구락부
 동산구락부 10월 2
 동산구락부 10월 2
 동산구락부 10월 2
 동산구락부 10월 2

(3) (9,10월호)

경복노회학생지도부월보

1956년9월15일

<p>(2면에서) 공의 가치? 상급선전 회원? A. B. 두구로 로 나누고 ①②는 A구 물 ③④를 B구로에 분담 ④의 재하고 ⑤ 합동로의 합도 가하다 잠송 4-18</p>	<p>태국에 있는 우리선 교사(세계사명) 성구 마(28.19) 20 해방후 한국교회의 로의 선교사들이 사 활전에 태국에 도착 였다 그들은 총회신 교를 집합한 회신교 사과 서울에서 그의 학을 졸업한 그의 부 인이이다 그들은 평 안 주를 위하여 태 민과 같이 일하고도 신하고 지금 이목집 탈성기위해 태국인 부하고 있으니 우리 그들을 위하여 기도 며 가사한 모든발 로 그들의 격려하자 전으로는 도출수 없 되 몇장의 종이와 향 우로로 준비하고 하 재판회의 정기집회 감독 이 실자교원 계 보편지를 기록하 Church of Christ in Thailand 14 Pramun Road Bangkok Thailand 151-17 (151-17) 11 지도부 우송 발송이 전면 우송 발송이 지도부 우송 발송이</p>	<p>(사건은최선교사부부) 십월二十八일 종교개혁주일기념 신앙) 마틴 루터가 유엔비서(Willem Church of Christ in Thailand 14 Pramun Road Bangkok Thailand 151-17 (151-17) 11</p>	<p>원(이) 간단한 개인 사나 좋아하는 성구 기록하고 서명한다 같은 편지는 그들에 같은 편지를 그들에 같은 편지를 그들에 같은 편지를 그들에</p>	<p>원(이) 간단한 개인 사나 좋아하는 성구 기록하고 서명한다 같은 편지는 그들에 같은 편지를 그들에 같은 편지를 그들에 같은 편지를 그들에</p>	<p>원(이) 간단한 개인 사나 좋아하는 성구 기록하고 서명한다 같은 편지는 그들에 같은 편지를 그들에 같은 편지를 그들에 같은 편지를 그들에</p>
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원(이) 간단한 개인
사나 좋아하는 성구
기록하고 서명한다
같은 편지는 그들에
같은 편지를 그들에
같은 편지를 그들에
같은 편지를 그들에

원(이) 간단한 개인
사나 좋아하는 성구
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같은 편지는 그들에
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같은 편지를 그들에

1956년 9월 16일

경북노회학생지도부

(9,10월호) 제7호 (2)

SCF 푸르기캠프

협동총무 구의령 선교사

이 같이 모여 주의만
전에 참여하는 성스러운
모양으로 표현된다
특수인들은 이 성례를
통하여 주와 더불어
친한 사귀는 가지면서
항상 통합되어 왔다
주일에 우리 교회에서
이 성례를 거행치 않
한 것은

① 만찬에 실제로 참
여하는 자는 누구; 만
26) 27로 만찬주교에서
은 회중을 위하여 신
의 기도를 받는다. 이는 주의 명
령이다. 떡과 포도즙의
유리의 연합을 표현한
다(고전 17)

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④ 실제로 취할 때
24) (노예) 고전 72
유주 자제의 유익; 자
의 오라지나 작회도 경
전과 매필과 기지와

⑤ 열매는 공사 무분별
되기 쉽다. 현제하였
던 어떤 회중들에게
부른을 임하고 신사
시절을 열어나 성
의식(聖餐)이 있었
는가?
우리는 은혜로운 분
위기속에 짙은 사
랑 지니고 절서로서
실존을 향하여 리에서
되나계 하지 말아야
하

【十月七日】
성도의 사랑과 성찬
사립(성경연구)
우리는 사도 성경에서
「성도가 서로 교통하
는 것...」을 믿사옵나
다(고) 외운다. 이신
앙은 해마다 10월 첫주
일에 전세계의 교인들
을 망령 주의만찬의 성
서적 의의를 생각하는
때는 적합한 때라 하
겠다. 만찬의 실격적
제정(制定)은 공관복음
(마 26) 29, 막 14 22
(마 26) 29, 막 14 22
(마 26) 29, 막 14 22
(마 26) 29, 막 14 22

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던 어떤 회중들에게
부른을 임하고 신사
시절을 열어나 성
의식(聖餐)이 있었
는가?
우리는 은혜로운 분
위기속에 짙은 사
랑 지니고 절서로서
실존을 향하여 리에서
되나계 하지 말아야
하

이것이 사도의 육체를
가르치는가? 전주의
나 그리스도의 몸과
피로 연합하고 고
1) 10
우리는 모두 아무
나 강요당하지
않아야 할 것이다.
그러나 모든 영혼
이 연합하기를
원한다. 그러
한 이상에서
우리는 한
같은 사도
가 되어야
한다. 만
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하

【十月十四日】

【十月十四日】
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다(고) 외운다. 이신
앙은 해마다 10월 첫주
일에 전세계의 교인들
을 망령 주의만찬의 성
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하



근로 봉사 회고

—주암산 WORK CAMP를 마치고—



윤철주

의 훈련을 거친 이들의 고 감탄하였읍니다. 그러나 회상은 무한
 계만 기대될수 있는사
 실입니다. 충실한 후식
 시공간 갖지 못한 시이
 간포를 불타 일종의 미
 안한 생각까지 들게된
 었습니다. 두사람 이상
 의 단체훈련에 공안을
 지니고 있는 우리 습속
 CAMP에서 재미의 일
 부만큼 될지도 알지 못
 며 주께 감사할 드리
 는바입니다.

주사에 자유스러운
 해변도 포기하고 청량
 의 휴가도 집외던지고
 복사를 주모하는 단체
 훈련의 그몸을 갈래서
 험하다는 것은 그나마
 것이 자율적이고 주
 롭게 사량하는 내중기는
 심정에서 출발되었다는
 것은 그 자체가 신성한
 에배이오 학생들로서
 신앙안에서 경제적 고
 는 우열중 우열을 보
 기만 유전할 것만 보
 유열중 우열을 보
 기만 유전할 것만 보

발행처
 대구시남산동5번지
 대한예수교장노회
 경북노회학생지도부

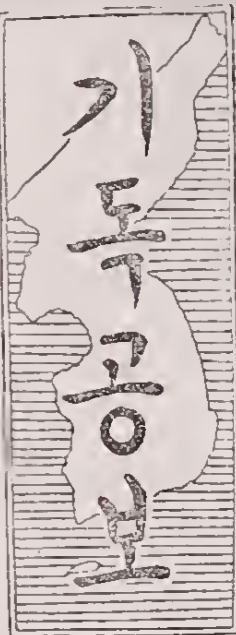


고 있는 산세력이오 장주의 고식주의 호도(糊塗)의 칭찬은 태양을 갈일간의 단채준비가 필
 때를 사회의 주도력을 (塗)주의는 신념상 금물주는 것이 되고 힘값의 요한것입니다. 끝날을 하
 면을 하고 그연출이 원도하여야 할것 입니다.칭(稱)은 우자(烏)로 앞둔날 비가 왔음
 재의 있어서는 진지한 판단과 심판과 전중환자의 허물(虛夢)에나니다. 천막의 새코 일단
 생활의 일복이오 푸른이 잘저한 시정은 우리시회의 빛나는 성공을 기대했읍니다. 지지
 주 예수를 따르는 이 대의 단의 일부분이 하여 필자가 느낀것은 천막을 넘어문것
 들의 행사이라면 결코 대의 단의 일부분이 하여 필자가 느낀것은 천막을 넘어문것
 사소한 일로 목원수는 되어야 할것입니다. 점도 적어볼까 합니다. 보니 순서가 중지
 있을 것입니다. 그것을 필자는 문장한 사람중 셋째로 들것은 우리되지 않아도 좋았을편
 이 주의 때(台)에이있 의 한사람이나 결집이들의 공동적인 결집이하였읍니다. 이것이 전
 는 책들의 기록될것의 있는데 일부분의 포만준비성의 결의입니다. 전생이었던들 문산이 아
 아니겠읍니까? 우리의 (船) 단을 반모하는 반원 각자의 준비도 필니겠습니까?
 불가불시대의 개척하 전만은 면하여요 합니요 하거나와 심일간의 령 들씨는 명명과 순중
 는 부분을 가장 많이 다 파도한 자랑은 아무생각을 완전히 하기의 상부적 相負의(적서
 탐구하고 있으니 무난점이오 비늘이요 무비위하여서도 전어도 일 (二면六단으로)

「그리스도의 사랑은」
 서로돕고 봉사함은
 로서 영내의 자식 S.
 C.E.간의 친목을 토
 로 하며 나아가서 사
 회와 국가의 일원으로서
 하는 데 그리스도의
 사랑 봉사의 정신을 아
 나라년의 부주
 캠프에서
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 그리스도의 사랑은

이런 기회의 WORK CAMP의 시작을 위해서 당그스텔을
 작업중에 가장 기쁜이런 모양의 위안이 타
 관하는 광부들! 그들은
 관하는 광부들! 그들은
 관하는 광부들! 그들은
 관하는 광부들! 그들은

부회장 秋 俊 經



Editorial information including address and contact details for the newspaper.

Advertisement for Bible College, including the text 'BIBLE COLLEGE' and '한국의 유익한'.



Advertisement for '한국의 유익한' (Beneficial to Korea) magazine, mentioning '11대선교사'.

H.L.K.Y. 비약적 발전

이동통신부기회협력연합사업의 핵심

이동통신부(이하 이동부)는 1953년 11월 26일... H.L.K.Y.의 비약적 발전을 위한 연합사업의 핵심을 다룬 기사.

이동통신부(이하 이동부)는 1953년 11월 26일... H.L.K.Y.의 비약적 발전을 위한 연합사업의 핵심을 다룬 기사.

복음은 잠들민중속에

1년간 7833부로 방송 출력 증강 계획

복음은 잠들민중속에... 1년간 7833부로 방송 출력 증강 계획. 방송국별 출력 증강 계획에 대한 상세한 설명.

복음은 잠들민중속에... 1년간 7833부로 방송 출력 증강 계획. 방송국별 출력 증강 계획에 대한 상세한 설명.

불신자들 72% 청취에 좀더 치밀한 계획이 필요

불신자들 72% 청취에 좀더 치밀한 계획이 필요. 불신자들의 청취율을 높이기 위한 전략적 접근에 대한 논의.

불신자들 72% 청취에 좀더 치밀한 계획이 필요. 불신자들의 청취율을 높이기 위한 전략적 접근에 대한 논의.

「항가리」를 비롯하여

「항가리」를 비롯하여... 「항가리」를 비롯한 여러 프로그램의 소개와 평가.

경기 67회 노회소집

경기 67회 노회소집... 경기지역 노회들의 정기 회합에 대한 보도.

경기 67회 노회소집... 경기지역 노회들의 정기 회합에 대한 보도.

서울

서울... 서울 지역의 주요 뉴스와 사건에 대한 보도.

서울... 서울 지역의 주요 뉴스와 사건에 대한 보도.

이름 (이름) 이...
이름 (이름) 이...
이름 (이름) 이...

노삼락 박사

노삼락 박사
노삼락 박사...
노삼락 박사...

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이름 (이름) 이...

해리스 특사 답례

유언가임을 지원하다고
유언가임을 지원했다고...
유언가임을 지원했다고...

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請狀
主日恩惠中 貴教會의 發展을 慶賀 하옵나니 今般 本教會
김현섭·이인우·兩長老將 立式을 左記外 如히 舉行 하오니 掃
萬來 參加 祈望 하옵나니 이다
一、日時 十一月二七日(火) 午前十一時半
一、場所 南星教會(電車葛月洞下車)
一九五六年十一月 日
南星教會 堂會長 金 倫 洙
代表 徐 相 冀

世界 통일 주일 공과
장년부 값 250환 유년부 값 250환
서울종로二가九一 財團大韓基督敎書會
振替 서울 139番
1957년도
대한기독교 교육협회 편집

新進 復興師 金亨湜 牧師 集會
◎11월도 祈禱로 도와주소서
11월6-12일 仁川 第三教會
11월14-20일 安養邑 教會
11월23-29일 順天 第一教會
◎傳道事務處
서울永登浦區上道洞1009號

크리스마스카드 特約店募集
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다시 노예가 되지 말라

항가리민에게 동정금과 메세지
대구동산병원간호학생들

항가리민에게 동정금과 메세지
대구동산병원간호학생들
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대구동산병원간호학생들

주피생들을 질정향상

정기 C B 주최 성명고사대회성황

정기 C B 주최 성명고사대회성황
정기 C B 주최 성명고사대회성황



문화교육

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수일대학 정은초식

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합지보고

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부활후

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한대동박사귀국

한대동박사귀국
한대동박사귀국

한대동박사귀국
한대동박사귀국

장모시무후표

장모시무후표
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재필기 (19)

우리의 정서와 감정을 표현하는 데 있어서는 언어가 가장 중요한 역할을 한다. 그러나 언어는 오직 사물을 지칭하는 데만 그치지 않고, 우리의 내면 세계를 드러내는 데도 사용된다. 이 시점에서 우리는 언어의 본질과 기능을 다시 한번 생각해 보아야 할 것이다.

우리는 언어를 통해 서로를 이해하고, 감정을 나누며, 삶을 공유한다. 하지만 때로는 언어가 우리의 정서를 왜곡하거나, 오히려 소통의 장벽이 될 수도 있다. 그러므로 우리는 언어를 단순히 의사소통의 도구로만 보지 않고, 우리의 정서와 감정을 표현하는 진정한 매체로 받아들이고, 이를 통해 더 나은 인간 관계를 구축해 나가야 할 것이다.

총회야간신학교장

그리담 목사 취임식 거행

총회야간신학교장 취임식은 11월 17일 오후 7시 30분 서울특별시 중구 동대문로 111번길 111호에서 거행되었다. 이날은 총회야간신학교장 취임식과 함께 총회야간신학교 개교 10주년 기념식이 겸행되었다.

이날 취임식에는 총회장 김기현 목사와 총회야간신학교장 그리담 목사가 참석하였다. 김 목사는 축사를 통해 그리담 목사의 취임에 축하를 보냈으며, 그리담 목사는 취임사를 통해 총회야간신학교의 발전과 학생들의 성장을 위한 노력을 다짐하였다.

사설단체 집회일곱

총회야간신학교장 취임식

총회야간신학교장 취임식은 11월 17일 오후 7시 30분 서울특별시 중구 동대문로 111번길 111호에서 거행되었다. 이날은 총회야간신학교장 취임식과 함께 총회야간신학교 개교 10주년 기념식이 겸행되었다.

이날 취임식에는 총회장 김기현 목사와 총회야간신학교장 그리담 목사가 참석하였다. 김 목사는 축사를 통해 그리담 목사의 취임에 축하를 보냈으며, 그리담 목사는 취임사를 통해 총회야간신학교의 발전과 학생들의 성장을 위한 노력을 다짐하였다.

시상식

11월 17일(수) 오후 7시 30분 서울특별시 중구 동대문로 111번길 111호에서 총회야간신학교장 취임식과 함께 총회야간신학교 개교 10주년 기념식이 겸행되었다.

이날 시상식에는 총회장 김기현 목사와 총회야간신학교장 그리담 목사가 참석하였다. 김 목사는 축사를 통해 그리담 목사의 취임에 축하를 보냈으며, 그리담 목사는 취임사를 통해 총회야간신학교의 발전과 학생들의 성장을 위한 노력을 다짐하였다.

기독교방수년사

17일 출판 축하회 성황

기독교방수년사는 11월 17일(수) 오후 7시 30분 서울특별시 중구 동대문로 111번길 111호에서 출판 축하회를 개최하였다. 이날은 기독교방수년사 출판 축하회와 함께 총회야간신학교 개교 10주년 기념식이 겸행되었다.

이날 축하회에는 총회장 김기현 목사와 총회야간신학교장 그리담 목사가 참석하였다. 김 목사는 축사를 통해 그리담 목사의 취임에 축하를 보냈으며, 그리담 목사는 취임사를 통해 총회야간신학교의 발전과 학생들의 성장을 위한 노력을 다짐하였다.

공표상자발표

12월 1일 시상식 거행

공표상자발표 시상식은 12월 1일(수) 오후 7시 30분 서울특별시 중구 동대문로 111번길 111호에서 거행되었다. 이날은 공표상자발표 시상식과 함께 총회야간신학교 개교 10주년 기념식이 겸행되었다.

이날 시상식에는 총회장 김기현 목사와 총회야간신학교장 그리담 목사가 참석하였다. 김 목사는 축사를 통해 그리담 목사의 취임에 축하를 보냈으며, 그리담 목사는 취임사를 통해 총회야간신학교의 발전과 학생들의 성장을 위한 노력을 다짐하였다.

고려堂

서울특별시 중구 동대문로 111번길 111호

이곳에서는 다양한 종류의 공표상자발표 시상식을 개최하고 있습니다. 시상식은 12월 1일(수) 오후 7시 30분 서울특별시 중구 동대문로 111번길 111호에서 거행됩니다.

아리치송기

기독교 아동 교육 연구회

아리치송기 150곡, 150환

기독교 아동 교육 연구회는 아리치송기 150곡, 150환을 출판하였습니다. 이 책은 기독교 아동 교육 연구회 회원들이 수집한 다양한 종류의 송가를 모은 것입니다.

이 책은 11월 17일(수) 오후 7시 30분 서울특별시 중구 동대문로 111번길 111호에서 출판 축하회를 개최하였습니다. 이날은 아리치송기 출판 축하회와 함께 총회야간신학교 개교 10주년 기념식이 겸행되었습니다.

1957년도 주일공과 출간

★장년주일공과 四六판 250환

★유년주일공과 四六판 250환

부록·시각교육 그림·공작

대한예수교 장로회총회 종교교육부

진체·서울 3040번

聖歌集

1. 隊員三十名이면 二百圓

2. 프린트하는 데 쓰지 말고

3. 全曲集이든지, 낱장으로

4. 在庫百餘種, 指定曲製呈

5. 目錄見本進呈, 要返信料

서울특별시 중구 동대문로 111번길 111호

기독교 아동 교육 연구회

아리치송기

아리치송기 150곡, 150환

기독교 아동 교육 연구회는 아리치송기 150곡, 150환을 출판하였습니다. 이 책은 기독교 아동 교육 연구회 회원들이 수집한 다양한 종류의 송가를 모은 것입니다.

이 책은 11월 17일(수) 오후 7시 30분 서울특별시 중구 동대문로 111번길 111호에서 출판 축하회를 개최하였습니다. 이날은 아리치송기 출판 축하회와 함께 총회야간신학교 개교 10주년 기념식이 겸행되었습니다.

1. 기독교의 역사 (1) 기독교의 기원 (2) 초기 기독교의 발전 (3) 중세 기독교의 쇠퇴 (4) 근대 기독교의 부흥 (5) 현대 기독교의 과제

2. 신학의 기초 (1) 신학의 정의 (2) 신학의 범위 (3) 신학의 방법 (4) 신학의 중요성 (5) 신학의 발전

3. 성경의 이해 (1) 성경의 기원 (2) 성경의 역사 (3) 성경의 진리 (4) 성경의 권위 (5) 성경의 해석

4. 기독교의 실천 (1) 기도 (2) 금욕 (3) 사랑 (4) 봉사 (5) 순교

5. 기독교의 문화 (1) 기독교의 예술 (2) 기독교의 문학 (3) 기독교의 음악 (4) 기독교의 미술 (5) 기독교의 건축

6. 기독교의 사회 (1) 기독교의 사회주의 (2) 기독교의 자본주의 (3) 기독교의 사회개혁 (4) 기독교의 사회봉사 (5) 기독교의 사회참여

7. 기독교의 미래 (1) 기독교의 미래 전망 (2) 기독교의 미래 과제 (3) 기독교의 미래 희망 (4) 기독교의 미래 도전 (5) 기독교의 미래 기회

8. 기독교의 전통 (1) 기독교의 전통의 가치 (2) 기독교의 전통의 위기 (3) 기독교의 전통의 회복 (4) 기독교의 전통의 창조 (5) 기독교의 전통의 계승

9. 기독교의 영성 (1) 기독교의 영성의 중요성 (2) 기독교의 영성의 방법 (3) 기독교의 영성의 체험 (4) 기독교의 영성의 성장 (5) 기독교의 영성의 완성

10. 기독교의 선교 (1) 기독교의 선교의 역사 (2) 기독교의 선교의 방법 (3) 기독교의 선교의 현장 (4) 기독교의 선교의 도전 (5) 기독교의 선교의 미래

11. 기독교의 교육 (1) 기독교의 교육의 중요성 (2) 기독교의 교육의 방법 (3) 기독교의 교육의 현장 (4) 기독교의 교육의 도전 (5) 기독교의 교육의 미래

12. 기독교의 의료 (1) 기독교의 의료의 중요성 (2) 기독교의 의료의 방법 (3) 기독교의 의료의 현장 (4) 기독교의 의료의 도전 (5) 기독교의 의료의 미래

13. 기독교의 사회복지 (1) 기독교의 사회복지의 중요성 (2) 기독교의 사회복지의 방법 (3) 기독교의 사회복지의 현장 (4) 기독교의 사회복지의 도전 (5) 기독교의 사회복지의 미래

14. 기독교의 문화재 (1) 기독교의 문화재의 중요성 (2) 기독교의 문화재의 방법 (3) 기독교의 문화재의 현장 (4) 기독교의 문화재의 도전 (5) 기독교의 문화재의 미래

請狀
主의 주와 하느님께는 무한한 감사와 애정을 표하며, 본 교회의 발전을 위하여 헌신적으로 봉사하시기를 간절히 부탁드립니다.

火災慰問謝禮
十一月十七日(火)午後五時四十分本校火災時早曉不拘하고關係官民多致消火에 格外 盡力하여 주심과 아울러 各教會와 教界有志諸位에서 直接 慰問하여 주신대 對하여 感謝의 念을 禁치 못하는 바이오며 一히 拜進謝禮말씀을 드림것이오니 于先紙上 肅通하여 謝 의 말씀 드리오니

倉人韓神學會
本報購讀 및 廣告申請은 振替口座 三三〇八番이나 電話本局四九二〇番으로 하여 주십시오

鮮明寫場
기독교인에게 特別奉仕
서울特別市 忠武路 一街二〇

聖歌
本報購讀 및 廣告申請은 振替口座 三三〇八番이나 電話本局四九二〇番으로 하여 주십시오

文書說教時代는 왔다
韓國教界는 勿論 世界各國의 講壇에서 時時刻刻으로 義理의 道理와 神靈의 眞理의 說明을 正視하라! 一般信徒는 不信徒! 青年! 學生! 主敎師! 敎職員! 神學生! 敎役者! 全般에 걸쳐 必히 購讀하시라

創刊辭
敎壇의 道 빛을 고쳐 李圭錫 神靈의 糧食이라 李明福 生水와 救濟의 糧食이라 李大榮 聖誕說教 主를 容納하라 朴亨龍 주께 드린 우리의 예물... 이영우

年頭說教
運命을支配하는者 洪顯高 聖書主日說教 지금도 사탄의 試探의 고문 任英 核譯

一般說教
容恕와 合心과 祝福 金良善 추도를 忠誠하라 金鴻厚 (四年) 추모와 反省 全景淵 (五) 聖書의 眞理의 眞理 金景淵

兒童說教
말는것보다 주를 믿는 것이 眞인이다... 任英 核譯 人生의 安慮處 金麗浩 信仰의 相續者 任英 核譯

例話說教
人生의 安慮處 金麗浩 信仰의 相續者 任英 核譯

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改革教理의 概要

馬 三 樂

개혁자들의 실제적인 원리의 교리는 결코 「개혁과 교리」라고 하는 단순한 의미로만 생각 할수 없다. 종교 개혁의 중심되는 골자는 교리 자체가 참된 그리스도의 터 위에 세워져야 함과 하나님의 말씀에 뿌리를 박아야 함을 단정한 것이다. 그러므로 개혁의 교리는 바울의 이신득의 ① 교리나 은혜의 제 발견이나 ② 교회 권력의 항거나 하나님의 주권을 제 강조하는 이상의 뜻을 지니고 있었으므로 결코 무시되었던 교리를 찾아 강조 하려던 것이나 개혁의 교리적 터가 되는 카톨릭 신학의 원리를 시정하는 것으로 만족하려는 것이 아니었다.

교리적 역사에서 고찰해 볼때 사실상 종교 개혁은 1519년 7월에 「Leipzig」에서 시작하였다고 볼수 있다. Leipzig지에 뿔었던 Saxony 공작 앞에서 논전의 대상인 바티칸의 속한 고소자인 John Eck와 루터는 치열한 논쟁에서 과감하게 누구보다 먼저 법황과 공의회 권위를 부정하고 하나님의 말씀이 전파되어 그 말씀을 받아 들이는 곳에

는 어디나 교회가 있다는 것을 공개적으로 선포하였다 ③ 또한 「worms」의 회에서 극적인 선포가 있기 2년 전에 루터는 처음으로 교회의 교리적 기초는 오직 성서에만 있음을 거침없이 명백히 말하여 주었다.

즉 새로운 신조를 만들 때는 로마 카톨릭 법황의 권위나 교회 재판소의 권세에 위협이나 협박으로 만들어져서는 아니 된다. 신자는 거룩한 말씀이나 혹은 계시에 나타난 바에 의하여 판정되지 아니한 교리를 믿어서는 아니 된다 하고 이를 더 강조하여 말하기를 「말씀으로 무장한 단 한 사람의 평신도는 말씀이 없는 교황이나 의회보다 훨씬 높은 위치에 있는 것을 믿는 것은 거룩한 律例이라고 하였다. ④

교리에 대한 기본적 기초가 마련된 것은 1619년이였다. Seeberg은 말하기를 루터의 일생중 가장 중요한 해는 1920년이라고 하였다. 루터의 교리적 기초는 하나님의 말씀으로 되었고 하나님이 친히 권능으로 함께 하셨으며 개인의 자유와

산 신앙 체험에 기초된 능력있는 증명이었다. 그에게 있어 특이할 만한 점은 극히 초기적인 선언에 있어서도 성서적 규범에 대한 복종의 태도와 성서를 해석하는 신자의 개인 자유에 대한 태도의 결정이 잘 조절되어 있음은 실로 주목할 만한 일이다.

「너 만이 모든 것을 알고 너를 제외한 모든 교회가 다 오류에 빠져 있다고. 생각하는가? 라는 「엑크」의 질문을 받고 루터는 대답하기를 「하나님은 당나귀를 통하여 말씀하신 적이 있었다. 나는 기독교 신학자로 진리를 주장할 뿐 아니라 피와 죽음을 걸고 진리를 수호하기를 원한다. 의회나 대학이나 교황이나 그 어떠한 세력하에도 나는 노예가 되기를 원치 아니한다. 내 마음에 진실된 것이라고 생각되어지는 것은 그것이 비록 카톨릭이나 이교에 의하여 주장된 것이라 할지라도 또는 의회에 의하여 시인 혹은 견책되는 것이라 할지라도 나는 성실하게 시인하기를 원한다고 하였다. ⑤

루터에게 있어서 이보다 한층 뛰어난 일은 자기의 전 생애를 성경 증거에 헌신 할 것을 결단한 일이었다. 루터의 생애를 회상하여 보면 20세 되었을 때(1503년) 완전히 성경 전부를 읽지 못하였고 2세 때에는 교회안에서 생활하였으

나 아직 성경 전부를 읽지 못하였다. 그러나 그가 30세 되던 해(1513년) 성경을 열심히 공부하여 라틴어 성경을 거의 다 암송 하다싶이 되었다. 이때 로마서 1:16-17절 말씀을 연구하는 데서 이와같은 유명한 말을 하였다. 「나에게 있어 이 말씀은 참으로 천국에 들어가는 관문이라」한 이후 수년동안 지옥과 같이 거센 바람은 천국 문으로 더 빨리 이끌어 주었습니다. ⑥

루터의 종교 개혁 운동에 있어 특풍우와 같은 극심한 로마 교회의 공격에서 명백히 깨달은 것은 「자기에 피난처는 교회나 철학적인 종교 생활이 아님을 확신하는 동시에 자기가 최후까지 수호하여야 할 것은 성경단임을 깨달았다. 이같이 생각한 것은 자기 자신이 유력하여서가 아니며 용기와 신념을 주시는 하나님으로 부터 온 것이라고 하였다.

1521년 「월로스」 의회에서는 최고 절정에 도달하여 황제 앞에서 변론하게 되었다. 루터는 이 때에 말하기를 내가 성경에 의하여 명백한 이유로 정죄되지 아니 하는 한 나의 양심은 하나님의 말씀에 사로잡혀 있으므로 나는 결코 당착과 모순을 나타내는 법황이나 의회의 권위를 수납 할수 없다. 그 까닭은 양심을 거스리는 것은 옳은 것도 아니요 안전한 것도 아니므로 나의

주장을 취소하거나 굽힐 수가 없다 하고 「하나님 이제 내가 여기 섰아 오니 나를 도와 주시옵소서 아멘」이라 하였다. ⑦

루터가 처음 Leipzig에서 다음 윌모스에서 의식적 혹은 무의식적 판별에서 교리에 기초가 이루어 지고 선언 되어졌다.

즉 「윌모스」에서 그는 「나의 양심이 하나님의 말씀이라」하므로서 그 사상이 두가지 요소로 나타났다. 그 하나는 내적 요소요, 다른 하나는 외적 요소이다. 외적 요소는 교회에 의하여 수납된 성서에 기초한 것이요, 내적 요소는 성령의 인도하심에 따라 성경을 해석하는 자기 자신의 양심이였다.

그러므로 성경의 권위와 하나님이 직접 자기 양심을 통하여 주신 말씀에 권위를 주장하는 루터의 사상에 대하여서는 상당한 논쟁이 있었다. 즉 개혁파의 교리적 원리가 성경에만 있다는 편과 개혁파의 교리적 원리가 양심의 자유 비평의 자유 해석의 자유를 인정 한데서 온 다고 하는 논쟁이였다. ⑧

후자에 입장을 지지하는 자는 해석을 무제한의 자유로 생각하였다. 그러므로 루터는 칼빈과 대조적으로 성경을 치밀한 재판관이나 최종적인 중재자로 생각지 아니하고 자신의 응도를 위하여 주신 하나님의 선물로 취급 하였다. 그러므

로 루터가 황제에게 보내는 글 가운데 「내가 최소한 복음은 인간에게서 온 것이 아니라 우리의 주님이 되시는 예수 그리스도를 통하여 하늘에서 온 복음이다」라고 조금도 거리낌 없이 자신만만하게 말할수 있었다. ⑨ 고로 Farrar 정경에 개인의 판단의 권위를 역사상 유례가 없으리만치 강력히 수호 하였다.

루터는 교리에 여부를 심사 확인하는 것은 신자면 누구나 할수 있으며, 만일에 이와 같은 권리를 침해하는자는 이단이라고 말하였다. ⑩

루터가 성경 본문의 증명 만으로 자기의 가르침의 입장을 만족히 생각지 않고 자신의 비상한 신앙은 하나님의 말씀에 사로잡힌 양심의 소리에 최종 하였다. 극단으로 말하면 「말씀」은 성경에서만 찾을수 있는 것이 아니라 육신을 입은 사람의 양심가운데도 하나님의 말씀이 있는 것을 뜻한다. 그러므로 「More About Luther」라는 저서에서 「Laroslav Pelikan」은 「루터에게서 보면 개혁파 교리의 원리는 성서만이 유일한 것이 결코 아니었다고 한 난점을 찾을 수 있다고 지적하였다. ⑪ 루터는 성경만으로 충분하지 못하다 하고 오히려 성경이 부수적인 것이라고 까지 생각하였다. 그 이유는 성경을 통하여 말씀하시는 하나님과 성경이 나타내는

그리스도를 분리시킬수 없었기 때
 문이라고 하였다. 루터의 이와같은
 사상에 있어 특히 자유주의 신학자
 들과 신 정통과 신학자들은 하나님
 의 말씀과 성서의 구별을 매우 중
 요한 것으로 보았다. ⑫ 즉 외부적
 (표면적)말씀이 성경이라고 하면 성
 경은 일종의 도구이며 성령의 화신
 이다. 그러나 루터의 사상에 있어
 "산 말씀"은 털끝 만치도 착오가 없
 는 유일한 하나님의 말씀이요, 예
 수 그리스도라고 하였다. ⑬ 그리하여
 루터 자신이 성경에 무오성이나 문
 학적 해석법을 가르치지 아니 하였
 다. 그 까닭은 하나님께서 문학적
 인 언어를 가르치시지 아니 하시고
 참된 본질을 가르치신 것이라고 하
 였다. ⑭ 그러므로 루터는 성경 전부
 를 똑같이 영적인 것으로 받아 들이
 지 아니 한듯 하다. 그리고 모든 사
 람이 정경으로 수긍하는 성경 중에
 서 자기가 제일 좋아하는 성경에
 중점을 두었다. 즉「시편」 「로마서」
 「갈라리아」 「요한복음」 「베드로전
 서」 등이었다. 이외에 다른 성경은
 부수적으로 생각하여 가끔 버려 두
 거나 혹은 찬동하지 아니하는 뜻을
 표시하였다. 즉 유다서는 비사도적
 이요 불필요하다 하고 에스터는 정
 경에 들어가지 아니하는 것이 더
 좋은 것이라 하고 계시록은 영감으
 로 된 것이 아니며 야고보서는 길
 잃은 양과 같은 편지로서 바울 사상

을 반대 하는데 철두철미 하다고 하
 였다. ⑮

그러므로 루터의 성서에 대한 표
 준은 정경 그 자체가 아니라 정경
 안에 있는 성경의 그 내용에 두었
 는듯 하다.

루터가 정경 중에서 성경으로 판
 단하는 법칙은 성경중에 그리스도
 가 계시되었으면 그것은 하나님의
 말씀이거니와 만일 그렇지 아니하
 면 하나님의 말씀이 아니라고 하였
 다. 모든 성경은 다 그리스도를 증
 거하는 것인 이상 그리스도를 취급
 하고 있는 여부를 보아서 성경의
 진위를 알수 있으며, 성 바울이나
 베드로라도 그리스도를 가르치지
 않는 것이라면 비 사도적이라고 하
 는 것이 성경을 비평하는 정당한
 시금석이 될것이라고 하였다. ⑯ 이
 상에서 보아 루터 사상은 빛나는
 양심의 자유를 강조 하는데 있어 초
 과적일지는 몰라도 하나님의 말씀
 보다 사람의 양심의 소리를 더 많
 이 취급한 것은 비평을 받을만 하다.
 그러나 루터가 「월로스」에서 「나
 의 양심은 하나님의 말씀에 사로잡
 혀 있다」고 한 것이나, "내가 성경
 의 정죄를 받지 않는 한"이라고 한
 것을 보아 루터의 근거는 성경에
 둔 것이 분명하다.

「M Reu」가 쓴 「Luther and the
 Scriptures」에서 매우 주의깊게 지
 적한 것을 보면 루터가 생각하는

기본적 권위는 양심이 아니라 성경이며 혹자들이 말하는 그의 성경관의 위치가 신 정통과의 목록에 넣어 있다는 정도로 비평이 허용되었다는 것 보다는 오히려 훨씬 엄격한 영감주의자에 속함을 루터의 저서에서 많이 볼 수 있다고 하였다.

루터는 성경에서 하나님이 하시는 모든 말씀은 무조건 수납 하여야 하고 모든 사도들과 선지자들은 결코 오류가 있을 수 없는 교사들이었다. 그러므로 저들이 전하는 말씀은 하나님의 입으로 나오는 말씀인 까닭에 성경은 황후적 존재로서 즉각적으로 복종해야 할 권위가 있는 것이라고 하였다. ⑱

「Harnack」까지도 루터가 언어 사용에 있어 진중한 태도는 그로 하여금 성경 문학이 실제적 의미를 탐구하게 하였다고 말하였다. ⑳

루터의 성경관에 있어서 자유와 권위 문제 사이에 아직 결단을 내리지 못하고 있는 모든 긴장을 성경 문학이 확대 시켰는지도 모르는 일이다. ㉑ ㉒

말일 어거스틴과 같이 루터도 자기의 모든 저서를 개정하여 출판할 수 있는 시간의 여유가 있었던들 루터도 성경관에 대하여 속단적으로 모순이 있다는 오해받은 점을 더 충분히 설명하고 만약 오해받을 것이 있었다고 하면 해결의 길을 마련 하였을 것이다.

루터는 칼빈보다는 상당히 조각에 있어 일관되는 점의 부족함을 시인한다. 칼빈은 시종일일하게 성서의 지상적 권위와 최종적 권위를 인정하였다. 그리고 우리 인간의 봉사에 의하여 하나님의 입으로 부터 받은 성경의 거룩한 기초는 모든 인간적 판단위에 기초하여 있으며 하나님의 직관적 지식과 동등한 것이라고 한 것이다. ㉓

칼빈이 이와같은 권위는 구약과 신약 양자에 속한 것이다. 구약 성경 전체중 「율법서」 「예언서」 「시편」 「역사서」는 고대 교회에게 주사 하나님의 말씀이란 표준에서 제사장들과 교사들은 예수님이 오실 그때까지 저들의 교리를 믿고 지켜야만 하였다. 저들이 우로나 좌로 치우치는 것은 합법적이지 않다. ㉔

신약 저자에 대하여서는 일점 일획의 오류가 있을 수 없으며 성령의 감동함을 받은 진실한 서기관이었다고 하였다. 그러므로 성경은 “성령이 입으로 하신 말씀을 받아 쓴 것이라”고 까지 하였다. ㉕ 그러나 칼빈의 성경관을 구전 영감설이라고 함축하여 말하는 현대인과 같지 아니하도록 우리는 극히 주의하여야 할 것이다.

칼빈의 주장은 장로교 교리내에 비장 되어 있는 「하나님만이 우리 양심의 주인이라」한 주장을 무시한

것이 아니라 칼빈이 말한 "말씀"에 대한 권위, 기계적인 관계가 아니요 루터의 주장하는 양심과 성서의 관계보다 훨씬 더 강력한 결함을 가지고 있다. ㉔

칼빈은 너무도 실제적이고 성경적이었기 때문에 사람이 양심을 가리운 「과오에 검은 구름을」 찾아내는데, 실패 하지 아니 하였다. 칼빈이 생명과 힘을 주는 사상의 강력한 성서적 권위는 「양심과 성서」 사이에 있는 것이 아니고 「성령과 성서」 사이에 관계였다. 그러므로 그는 문학이 생명을 죽이지 마는 성령을 살리는 것이라고 하였다.

루터의 성경관도 「성령」과 「말씀」이었다. ㉕ 그러나 칼빈이 누구보다 성경관을 잘 말한 사람이었다. 즉 사람이 늙어 정신이 흐려지면 글을 잘 읽을 수 없다. 그러나 안경을 끼면 잘 읽을 수 있는 것과 같이 성경도 하나님에 대한 혼란한 사상을 가

지고 있는 우리의 마음을 집중 하므로서, 어두움을 떨쳐 버리고 참 하나님에 대한 명확한 견해를 가지게 된다 하나님 자신이 성서의 저자라는 것을 의심함이 없이 믿어지지 않고 서는 교리도 신앙의 터 위에 세워진 것이라고 할 수 없다. 신앙은 인간의 이성이나 판단이나 추리 보다는 훨씬 높은 근원에 있으며 성령의 은밀한 근원에서 그 증거를 찾아야 한다. 그러므로 선지자의 입을 통하여 말씀하신 성령이 신령하게 부탁한 예언의 말씀을 우리의 마음속에 스며 들 수 있게 신실하게 전달 하였다는 사실을 우리가 깨닫는 것은 매우 필요하다. 이상의 것이 하나의 개혁과 교리의 원리는 될 수가 있으나 어느때 까지나 신조의 표준은 성경이며 성경의 최고 증명은 성령의 역사 하심으로 증거된다.

<筆者 敎理史 敎授>

◇ 이틀서 목사 譯 ◇



OFFICE OF PUBLIC INFORMATION
REPUBLIC OF KOREA

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3781

Victor 51-095

S-375

15 August 1956

TRANSLATION OF ADDRESS BY THE PRESIDENT OF THE REPUBLIC OF KOREA
ON THE OCCASION OF THE THIRD INAUGURAL CEREMONY AT SEOUL ON
15 AUGUST 1956

My fellow-countrymen:

Once again I appear before you to take my oath of office as your elected President. With humility and yet with pride for the confidence you have expressed in my leadership, I pledge you to serve to the utmost of my abilities your best interests, in peace and in war, at home and abroad.

The next four years will be a vital epoch in our history, and I think it is appropriate for us to review some of the problems which we face in attaining the goals for which we have already made great sacrifices.

First, and foremost in our minds, is the unification of our country as a free nation. A divided Korea will remain a great injustice to our people and a threat to the peace of the world. A united Korea would be a tribute to the United Nations and a triumph for all who believe that reason and justice should prevail in relations among nations.

Our second great concern is the growing friendliness of Japan toward Communism. The Japanese are sending missions to Red China and northern Korea to develop closer ties. The purpose is driven home to us every day as our police arrest spies who sneak into our country, fully equipped and financed and trained to stir up riots and revolution. What will happen if Japan continues to follow the Red Trail to Peiping and Moscow? Will the free world awaken to this peril in time?

Turning our attention to internal affairs, I think history will record that the democratic progress we have made during the first eight years of our Republic is truly remarkable. Influenced by the Japanese propagandists, eight years ago many people doubted that the Korean people were ready to undertake the tasks of self-government.

Today we have developed strong traditions of the independence of the three agencies of government -- the executive, the legislative, and the judicial. We have conducted many elections, national and local, each one reenphasizing the sovereignty of the people. The power of the electorate has steadily been extended and is now soundly entrenched.

In the realm of social and educational advancement, we have made enormous gains. Despite every difficulty, our nation has become a nation of schools -- with vastly greater opportunities for learning than our people have ever known before. Starvation and disease have been conquered. The ownership of farmlands has been transferred to the farmers themselves. Our women are merging every day into new political, social, and economic opportunities. Our young people are catching a fresh vision of a better world.

Our economic prospects are greatly improved. Until the latter part of 1953, the United States aid funds were used primarily for immediate relief -- not for the restoration of our nation's productive capacities. We are thankful that the policy has been changed and we are now making truly astonishing progress toward economic recovery from the devastation of the war. Cities that were completely destroyed (such as Wonju and Chunchon) are being rebuilt. Great new factories have been started that will yield solid benefits for our people for generations to come.

I remind you of our achievements during the past few years because I want to encourage you to face with optimistic determination the difficult problems which still confront us. Our Government recognizes these problems and recognizes the importance of a long range program designed to advance the general welfare of our people. Within the framework of this long range program which we plan to develop and implement during the next five years we will endeavor to accomplish the following tasks:

First, we need to develop a large number of small, privately-owned industries, to increase our national productivity for domestic use and for export, and to eliminate unemployment. Among our people there is no lack of initiative and enterprise. What is needful is two-fold. We must

recast our banking practices in order to facilitate small loans for sound business undertakings. And we must complete the sale of the remaining vested properties of many kin's to private ownership. I shall do all in my power as President, and I call upon the National Assembly for patriotic cooperation, to bring these necessary factors into operation as quickly and thoroughly as possible.

We need to increase the production of rice and other grains by improving irrigation facilities and by land reclamation. The price of grain is a main factor in the general price level and increased production will help achieve and maintain economic stabilization and thereby help enable our government employees and other salaried workers to support themselves and their families with their meager earnings. I want to add that we must do our utmost to provide more and better food for our men in the Armed Forces.

Second, our hard-working farmers need a sound system of financing and an improved marketing system. Our Ministry of Agriculture is endeavoring to help organize a National Farmers Society, to which we plan to turn over all the properties that belonged to the former Agricultural Association. The old Agricultural Association was dissolved before the war and its properties have been in the custody of the Ministry of Agriculture. When the new Farmers Society is formed these properties also will be turned over to that organization. The new Society, solely agricultural and divorced from politics, will belong to the farmers themselves, and will own and manage the Agricultural Bank. It will handle the sale of fertilizer and the marketing of the rice crop, and it will arrange loans to farmers at reasonable rates of interest. Through this program farmers will be assured a fair price and the increase in the price of rice which thus far we have experienced every spring and summer will be prevented.

A third great task is to achieve economic stability. This problem has already been alleviated by the agreement last year upon a fixed United States dollar exchange rate. It has been a great help. The problem will be helped further by increased factory productivity, increased

production of rice and other grains, the establishment of an orderly farm marketing system, and by a vigorous export program. Hereafter, we hope that our imports of grain will arrive in the season when they are most in demand, thus helping us to prevent the rise in the price of rice. By obeying the currency laws, everyone can contribute to the welfare of our total economy. This is a simple duty of citizenship which must not be violated.

Our plans are ambitious but well within our power of achievement. With the full understanding and sympathetic and generous help given us through the American and United Nations aid and reconstruction programs we can achieve our goal. It is up to us to work conscientiously for the general welfare of our people -- in a spirit of sacrifice, unity, and devotion and with determination to put the good of our nation first in our every thought and act.

This will be the spirit of our Administration. And this is the spirit for which I plead from our National Assembly and from all our people.

In conclusion, I want to tell you, my dear people, that although the Communists believe the whole world is falling into their trap disguised as co-existence, I have faith that their evil purposes will be realized in time to save humanity from total enslavement.

Let us once again renew our pledge to dedicate our lives and all we have to the cause of a united, independent, democratic nation. Unless we have our national independence we will have no individual freedom and we choose death rather than life without freedom. As long as we stand united under this pledge I know God Almighty will help us.

1956

~~Ernie Kinsler, Th. M., D. D.~~
~~1956~~

... in ... taking ...
... it, will ... whether ...
... as to employ him without stopping him
... study in the seminary, as many local churches
... evangelists, studying in the seminary during
... and serving in the church during vacations.
... young man is very anxious to complete his seminary
... a year later. He has been supporting himself
... hard while in the seminary. He seems to be
... man of strong power of will and patience. I
... that I cannot help him out so that he may
... able to finish his seminary work in time. I wish
... will not give him up. But I wonder whether
... can have him both work and study at the
... time. Thanking you for many troubles in be-
... half of our seminary students.

Very sincerely yours,

H. N. Park

THE PRESBYTERIAN THEOLOGICAL SEMINARY
 Nam San Park, Seoul
 Korea

The Northern Presbyterian Mission in Korea,
 Seoul, Korea

Dear Ambassadors of Christ from America:

We are always grateful for all you are doing for our seminary. Because of your kind personal and material help, in addition to your sympathetic prayers, our seminary work has safely passed through a large part of another academic year.

As our Seminary is only at the starting point, it has very little, and it lacks many things. It needs proper buildings, equipment, library facilities, a better organized teaching force, and sufficient for its running expenses. Without these, it cannot become a fully qualified theological school and educate our students adequately.

The year before last we drew up our building project and budget and made request to the missions for pledges of the funds needed, i.e., \$100,000 requested from the Northern Mission and \$30,000 from the Southern Mission. Then, both the Northern and Southern Missions kindly granted our request. But since last year prices have doubled and the exchange rate has decreased to a great extent, and so we have to revise our building and other budgets and renew our request to the missions. On December 29, 1955, the Executive Committee of our Seminary Board of Directors met to find some ways of filling up our most urgent needs. After careful discussion and consideration, the Committee decided to make the following plans and budgets and request the missions and General Assembly accordingly.

I Building project and budget:

<u>Item</u>	<u>Size</u>	<u>Cost perpyung</u>	<u>Total</u>	<u>Requested from</u>
Ground	4,220 pyung	HW 4,000 \$ 80	HW16,880,000 \$33,760 24,000	North Presby Mission 135
Main Bldg.	589 "	HW140,000 \$280	HW77,340,000 \$154,680 114,000	
Dormitory (No.2)	210 "	HW140,000 \$280	HW29,400,000 \$58,000	
Dormitory (No.1)	210 "	HW140,000 \$280	HW29,400,000 \$58,000	South Presby Mission
Library	200 "	HW140,000 \$280	HW28,000,000 \$56,000	"
Dormitory for Women	120 "	HW140,000 \$280	HW16,800,000 \$33,600	Australian Presby Mission
Residences (10 houses)	300 "	HW120,000 \$240	HW36,000,000 \$72,000	General Assembly
GRAND TOTAL			HW233,820,000 \$467,640	

AN ADVENTURE IN CHRISTIAN EDUCATION IN KOREA

“The Story of The Korean Bible Clubs”

by FRANCIS KINSLER



“Leading the Singing”

When we first came to Korea we were assigned to teach in Union Christian College and to do Young Peoples' Work in the Churches. It was fine working with Korea's Christian Young People from good homes, but every day we could see on the streets many, many Korean boys and girls from poor homes who never got to school or Church of any kind. Shouldn't something be done for them in the name of Christ? (Even to-day half of Korea's children never get to school — there are not enough schools).

So on a cold winter night in 1929 a few boys were gathered from the streets to begin the first “Night Club for Boys” in Korea. They were persuaded to come every night, and classes for learning the Korean ABCs were started, prayer hours were held, and periods for singing and games and exercises. We began to work out a plan of well-rounded Christian education for these boys. We patterned the program on the four-sided Life of the Boy Jesus, described in the Gospel of Luke (2:52) “JESUS INCREASED IN WISDOM”—the intellectual



“Reading the Bible”



"Learning to Read"

side of life; "AND IN STAT-
TURE"—the physical side of life;
"AND IN FAVOR WITH GOD"
—the spiritual side of life;
"AND IN FAVOR WITH
MAN"—the social side of life.

This group of boys learning the Christian Faith and Life became so successful that soon other groups were formed here and there in Korean Churches and Mission buildings. Then it developed that little girls were just as eager to attend "the Night Clubs for Boys" as the latter, and so more groups were organized to meet in the daytime for boys and girls. Within three years over 1,500 Korean poor children were meeting daily in these groups in this adventure in Christian Education in Korea, now called "Pioneer Clubs for the Christian Life and Faith."

But the then Japanese Imperial Government of Korea confused these Pioneer Clubs with the Communist Youth Move-

ment, officially called "Pioneers," especially since they were directed by an American Missionary for the benefit of the lower classes of Koreans. After several consultations with government officials we were ordered to change the name to "Bible Clubs" and to teach the Bible! These Bible Clubs continued to grow in number and strength until they were suddenly closed by the Japanese government, along with other Christian Schools in Korea, in preparation for the Second World War. But new Bible Clubs were organized after the liberation of Korea, and were growing rapidly until the outbreak of the Korean War. Then the need for such a Christian Educational Work for school-less children became more urgent than ever and to-day there are over 700 groups meeting in Churches all over South Korea with more than 70,000 Korean boys and girls attending daily.

These Korean Bible Clubs are really Independent Christian



"Learning to Write"



"Performing Gymnastics"

Day Schools. Study classes for learning reading, writing, arithmetic, history, and Bible are held daily, there is a daily worship period, and periods for singing, exercises and games. Bible Club groups are now organized on the level of grade schools and high schools and give an adequate Christian education to these children. Perhaps the most important part of the work is the weekly "Club Day," when lessons are laid aside, and the children conduct their own worship, game, and special project periods. This is an entirely new experiment in democratic, Christian education in the Far East. It is thrilling to watch the children conduct their own worship, sing their own hymns, recite their Bible verses, offer their sentence prayers, and give their pledge of allegiance to the Christian Faith and Life by reciting the Club Motto of Luke 2:52 together, and giving the four-finger salute to represent the fourfold Christian Life.

The children also conduct programs like song and story contests, debates, hykes, Inspection Day, and the Annual Decision Day when the boys and girls accept Christ as their Saviour, dedicate their lives to right living, and offer themselves for life-long service as the Lord leads them. Think of these many children growing up now like this in the Christian Faith and in the Christian Church instead of on dirty, crowded streets without any purpose or hope in life. Pray for them!

The devotion of many fine Christian Korean young people, mostly refugees from North Korea, former school teachers, college graduates, Church workers, has made this work for the poor children of Korea possible. They teach the children from day to day, many of them hardly receiving enough assistance from the Bible Club Movement or the local Churches to eke out a living, doing this great work



"Executing a Drill"



Dr. Paul Wright, Moderator
Presbyterian Church, U.S.A.
Addressing a Bible Club in Korea

for Christ and the coming generation in Korea. It only takes ten dollars a month to support one of these Bible Clubs in Korea, but it is a real investment for the Church of Christ and the Kingdom of God among the Korean People. Pray for this adventure in Christian Education in this far-away land.

March 15, 1956

(Air Mail Address)

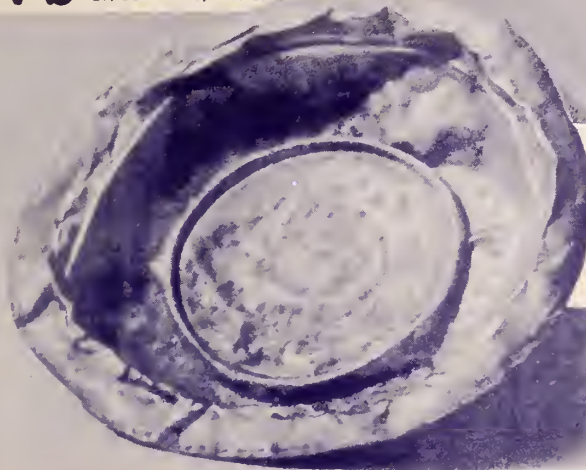
Dr. and Mrs. Francis Kinsler
Presbyterian Mission
APO 301, San Francisco

(All Ordinary Mail)

Dr. and Mrs. Francis Kinsler
Presbyterian Mission
136 Yunji Dong
Seoul, Korea



Fran Kinsler
Interpreting the Message



An Orphan's Dish . . .

An orphanage recently taken over by World Vision only had plates like these. Now things are different.

Billy Graham and Bob Pierce Leave for India

Dr. Bob Pierce, president of World Vision, Inc., will accompany Billy Graham on his monumental evangelistic mission to India and the Orient, starting Jan. 15.

As this issue of the "News" goes to press we have an urgent request for prayer from Dr. Pierce for God's guidance every step of the way.

After a tour of India they will go to Hong Kong, Formosa, Japan, Korea and the Philippines. This will take approximately eight weeks.



BOB PIERCE AND BILLY GRAHAM VISITED ORPHANAGES ON PREVIOUS TRIP TO KOREA.

"Different folk have spoken to me about Dr. Billy Graham's visit to India, and I believe there is a desire that this land may see a great movement of the Holy Spirit, and there are those who think that Billy may be God's channel for such a movement," Mr. Jack Woodward, Youth for Christ director in Poona, India, wrote recently.

Mr. Woodward, supported by World Vision funds, has just returned to India after a one-year furlough in the British Isles. There he participated in the Billy Graham meetings in Glasgow and London.

The Three R's and Evangelism

"And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:52.

Based on this scripture a new method of evangelism, education and Christian training is the fast-growing Bible Club day schools in Korea. Over 70,000 children are now enrolled in these clubs headed by Dr. Francis Kinsler of the Presbyterian mission.

Following his recent tour of World Vision projects in the Orient Dr. Frank C. Phillips, Executive Secretary of World Vision, reported: "The clubs are called by many 'the future church of Korea.' As a large percentage of teenagers cannot pay tuition for education and orphans have no money for this

Continued on Page 5

30 Blind Orphans And One GI

The following letter to World Vision initiated prompt steps to aid in the caring for an orphanage started by a lone GI in Korea:

Southport, Indiana

Dear Dr. Pierce:

Your address has been given me by my pastor, Rev. Ruben H. Lindstrom, in the hope that you will be able to help us with an urgent problem in Korea.

My son, Fritz Moeller, is a soldier on duty for the past year in Korea. He became interested in a group of 30 blind orphans and refugees living in a squad tent without any of the most necessary things. As cold weather

Continued on Page 6

"... Ye Have Received the Spirit of Adoption"

By Rev. Norval Hadley

*Gems
from the
Word*



I think I know why Harry Holt brought home twelve Korean orphans.

While we of The Four Flats Quartet were in Seoul, we stepped into the room where those little tykes were staying while Mr. Holt completed the procedure of their adoption. There was no furniture in the room, just the twelve lively little orphans, and one Korean baby sitter.

When we entered the room, they rushed us. We were perfect strangers, but somehow they must have connected us with their hope for happiness. They hugged our legs, they reached up their little hands to be picked up, and when we bent down, they climbed all over us. It wasn't enough to pick up just one. Each of us had to hold all of them. Then when we left the room, we heard them cry their lonely hearts out for nearly ten minutes. We almost wished we hadn't gone in.

Imagine what a great salvation—to be taken from the darkness of the hopeless orphan's existence in war-torn Korea, with its hunger and poverty and cold, loneliness and fear, into the warmth and love and protection and provision of adoption into Christian American homes!

That's just a scale model illustration of what God the Father has done for every lost sinner who has received Him, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father" (Romans 8:15).

What are you doing to aid in the Lord's great Adoption Plan?

"Four to a Crib . . ."

By Harry Holt

See Life Magazine, special Christianity issue, Dec. 26, 1955.

I have been asked, "Is there still real need in Korea?"

You have seen pictures of healthy happy children in World Vision orphanages. This may lead you to think all the Korean orphans are this fortunate. However, only about four per cent of the orphans there are housed in World Vision orphanages.

The last week I was in Korea, Mr. John Sohn, World Vision secretary, took me with him to see a baby home that he heard was in need. We found a house the size of an average family home in America. It housed eighty-two children, ranging in age from two weeks to several years.

Thirty-eight babies were bottle babies, and not one can of milk in the store room. Perhaps there was some in the kitchen. Some of the small cribs had four babies in them. Many little babies were on the floor because there were not enough beds. There were no mattresses. The babies were dressed in pieces of old coats and sacks.

The people who ran this home were industrious hard working people. The home was clean and well kept, but it takes money to feed and clothe eighty-two babies. Probably there are hundreds of children's homes like this in Korea.

New Orphanages Added

Praise be to God for your loyal support during 1955.

In September of 1955 World Vision was supporting 47 orphanages. By December, 23 new orphanages had been added to bring the total to 70 orphanages now under World Vision care.

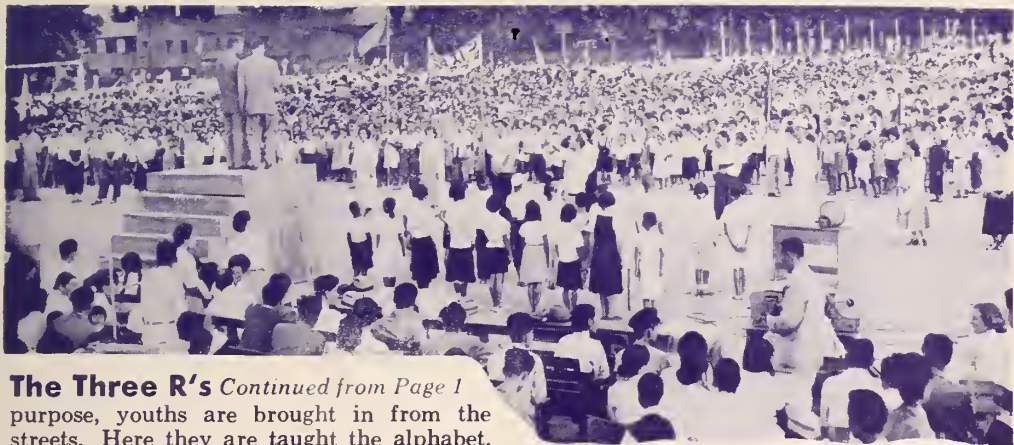
At the close of the year nearly 5000 orphans were being cared for by World Vision because of your help. Your response to the milk fund appeal will assure a continued supply of milk to reach these emergency areas.

Then, above all, praise be to God for your prayer support. We pray the Lord's blessing upon you and that together we may reach areas where they have never heard the Gospel while doors are yet open in the year 1956.



"Now, sweethearts . . . let us have bed time prayer."

— Oh Soan Zul Orphanage



The Three R's Continued from Page 1

purpose, youths are brought in from the streets. Here they are taught the alphabet, reading, writing, arithmetic, along with full Bible training and scripture memorization.

"The work is four-fold: 1. physical, 2. mental, 3. spiritual, and 4. social. They are well-organized and well-disciplined.

"Future plans include the establishing of high school Bible clubs, thus providing complete Christian training for children from the orphanages through to the Christian colleges and seminaries. This work was begun by Presbyterian mission groups and is now expanding into many other denominations.

"I was impressed with the fact the students knew over 200 verses of scripture," continued Dr. Phillips." Through this the homes of the students are a great source for evangelism.

"This work must be greatly expanded. Teachers are being trained now to do a job for Christ but funds are needed for their support. As of January first World Vision has taken on by faith this task.

"Each club averages between 500 to 1000 pupils and World Vision will take intact the support of four to eight teachers per club. We are asking for 200 sponsors to start with who will give a minimum of \$5 per month toward the support of a teacher."

"There may be those of you unable to support an orphan at \$10 a month who could partake of this ministry. Others with an orphan may want an additional means of winning souls.

Clip and mail to Dr. Frank C. Phillips, World Vision, Inc., P. O. Box 151, Portland 7, Oregon.

-----I desire to contribute \$5 per month toward the support of a Christian teacher.

I enclose \$_____ for the support of _____ teacher(s).

Name _____

Address _____

City _____ State _____

Dr. Bob Pierce speaks to a mass rally of students in the Seoul Bible Clubs. World Vision will support the Christian teachers for these clubs.

It's "The Real McKoy!"

A beautiful cloth bound book, "The Real McKoy," has just come off the press! It is graphically written by Dr. Charles F. McKoy in collaboration with Ted Engstrom.

This is the fabulous, gripping story first told by Bob Pierce of the 76 year old missionary statesman who first went to the Orient at the age of 71. After 50 years in the ministry, Dr. McKoy resigned his pastorate at Wightman Memorial Baptist Church of Oyster Bay, New York, sold his property and started out for India alone. There and in other parts of Asia God blessed his ministry in an unusual way, as thousands turned to Christ from Hinduism, Buddhism, Islam, Shintoism and Ancestor Worship.

It's "The Real McKoy!"

Here's how you may get the graphic new book

"The Real McKoy"



Send this coupon with any contribution of \$5 or more for Bible Club work, orphan adoption or the general fund and a book will be sent you at no cost.

Please send me "The Real McKoy." I enclose \$_____ for Bible Club work

Orphan Adoption Where most needed

Name _____

Address _____

City _____

mail to

WORLD VISION, INC.

P. O. BOX 151, PORTLAND 7, OREGON

Address in Canada: BOX 294, BRANTFORD, ONTARIO

Excelsior Springs, Mo.
 V. A. Hospital
 Roy K. Smith

PORTLAND 4, OREGON
 258 S. W. ALDER ST.
WORLD VISION NEWS

Non-Profit Organization
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Dr. Frank C. Phillips, Executive Secretary of World Vision, visited orphanages supported by World Vision in Korea.

Mrs. Holt Nominated Mother of the Year

Senator Richard L. Neuberger of Oregon has proposed Mrs. Bertha Holt of Creswell, Oregon, as the American Mother of the Year for 1956 for "her outstanding service to children and humanity and for deeds symbolizing the true meaning of Christmas."

The Oregon senator told the Foundation in December that Mr. and Mrs. Harry Holt adopted and brought to the United States eight Korean orphans and also continue to contribute toward the support of 33 other Korean orphans through World Vision, Inc.

Senator Neuberger sent the proposed nomination to the Mothers' Committee of the Golden Rule Foundation in New York City, the organization which sponsors selection of the American Mother of the Year. World Vision, Inc., is glad to endorse Senator Neuberger's proposal and urges all readers and friends to write to the Foundation supporting Mrs. Holt's nomination. Your letters will have a direct bearing on the final selection. Write to the Mothers' Committee, Golden Rule Foundation, 60 East 42nd Street, New York 17, New York.

One GI *Continued from Page 1*

approached he built them a house with his army pay and money from home.

His tour of overseas duty is nearly over. Fritz can find no Korean he can trust to take the orphanage over. He feels the orphans might be turned out and the building put to other uses after he is gone.

Please help us if you can. Thirty helpless and homeless blind people are at the mercy of dishonest people. My son says that almost every building in the area is used for prostitution. That is what he fears will happen to his.

MRS. CHRISTIAN MOELLER

This incident, which made nation-wide news, is one of similar cases where World Vision has taken over orphanages at the request of GI's who have had to leave an area in Korea.

Many letters are received at the World Vision office containing prayer requests. These have been prayed for in the past in our daily devotions. Starting with the new year special times of prayer in the office are being set aside for these requests.

Loyal Canadian Supporters


We of World Vision are grateful to God for the interest and prayer support of our many Canadian friends. Thanks to them our work has gone forward in areas that could not have been reached. Hundreds of orphans are sponsored by you in Canada.

The following letter was received by Evon Hedley at the Canadian office:

"I feel I must write and tell you how much spiritual blessing I received from Dr. Pierce's message recently. The urge to go forward in answer to his call was strong. We have a child at Keum Sung Orphanage and I am trying to interest others in adopting a Korean child."

MRS. E. JOHNSTON

MEMORIAL SERVICE
FOR THE
LATE DR. A. KRIS JENSEN
AT
CHUNG DONG METHODIST CHURCH
SEOUL, KOREA
2 P. M. NOVEMBER 23, 1956



고젠센선교사
장례식순

정동예배당

1956. 11. 23, 2 P.M.

Memorial Service

1. Organ Music.....Miss Frances Fulton
2. Opening Words.....Bishop H. J. Lew
3. Hymn "Faith of Our Fathers" #Congregation
4. PrayerRev. C. H. Park
5. Scripture Reading.....Rev. S. I. Cho
6. SoloDr. C. D. Stokes
7. Memorial Message in KoreanBishop H. J. Lew
8. Personal History-Korean and English...Dr. H. S. Hong
9. Memorial Message in EnglishDr. W. E. Shaw
10. Prayer.....Rev. H. B. Lee
11. Tributes by Korean Friends Dr. H. H. Cynn
President L.G. Paik
12. "Who Are These" by Staines The Zion Choir
Mr. Tongil Lee, leader
13. BenedictionRev. T. H. Yun
14. MusicMiss Frances Fulton

* Printed back of Program

Denmark
March 1897

1904 - to USA. G. G. G. G.
Cornell Ec. 1904
Boston V. Sch. & Rec. 1927
Aug. 1929 to Korea.

장 레 식 순

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|--|--|--|
| <p>Jul. 25, 1950 - prisoner 1.
3 tortured years
Two years since 1954 in Korea.
Last seen, Nov. 18 -
appears to be at 180 Army
on base in orphanage.
4 pages, Dec. 20, 1956</p> | <p>1. 룩
2. 식
3. 찬 송
4. 기
5. 성 경 랑 록
6. 조
7. 설
8. 약
9. 설 꼬 (영어)
10. 기
11. 조
12. 조
13. 록
14. 주</p> | <p>도..... 주악..... 풀 톤 선 생
사..... 류 형 기 감 독
가..... 207장 일 동
도..... 박창현 감리사
..... 조 신 일 총 무
가..... 스 록 쓰 박 사
..... 류 형 기 감 독
..... 홍 현 설 교 장
..... 서 위 령 박 사
..... 리 호 빈 감 리 사
..... 신 흥 우 박 자
..... 백 락 준 총 장
..... 지 은 성 가 단
..... 리 동 일 선 생 지 도
..... 윤 태 현 감 리 사
..... 풀 톤 선 생</p> |
|--|--|--|



Faith of Our Fathers

1. Faith of our fathers ! living still
 In spite of dungeon, fire, and sword,
 O how our hearts beat high with joy
 Whene'er we hear that glorious word !
 Faith of our fathers, ho'y faith !
 We will be true to thee till death.

2. Faith of our fathers ! we will strive
 To win all nations unto thee,
 And through the truth that comes from God
 Mankind shall then be truly free.
 Faith of our fathers, holy faith !
 We will be true to thee till death.

3. Faith of our fathers ! we will love
 Both friend and foe in all our strife,
 And preach thee, too, as love knows how
 By kindly words and virtuous life:
 Faith of our fathers, holy faith !
 We will be true to thee till death. Amen.

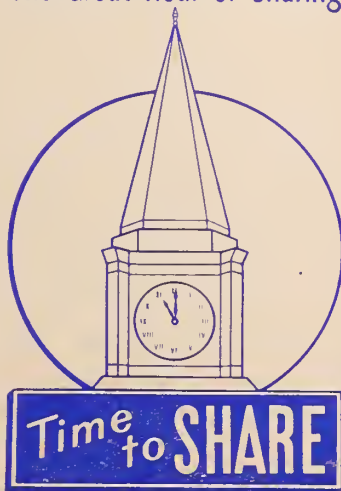
찬 송 가 267

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 억울함 생각 할때에
 기쁨이 충만 하도다
 (후렴)
 성도의 신앙 따라서
 죽도록 충성 하겠네 | <ol style="list-style-type: none"> 2. 옥중에 매인 성도나
 양심은 자유 얻었네
 우리도 고난 받으면
 죽어도 영광 되도다
 3. 성도의 신앙 본받아
 원수도 사랑 하겠네
 인자한 언어 행할로
 이 신앙 전파 하리라 <p style="text-align: right;">아멘</p> |
|---|--|



March 1956

One Great Hour of Sharing



On our front cover Nancy White and Wayne Pomanowski, healthy young Americans from the Sunday school of the Presbyterian Church, Shrewsbury, New Jersey, carry One Great Hour offering boxes of their classmates. Before One Great Hour of Sharing Sunday, March 11, Nancy and Wayne and their friends will present their gifts. On March 11, baskets of coin boxes from all the church-school children will be added to the envelopes from their parents to make up the congregation's One Great Hour offering.

In the photograph above, a now healthy young Korean shows how he saved a life on January 16 in the South Korean city of Taegu. The youth, a double amputee whose new limbs were supplied with the One Great Hour help of American Presbyterians, found this abandoned week-old baby on Presbyterian U.S.A. mission property. He picked the infant up and brought him carefully to a nurse at the Taegu Children's Hospital, which One Great Hour funds helped to rebuild. The baby will be cared for by a Presbyterian nursery, also-aided by the same offering.

over the school's buildings. but by the time they did, President Kim and 900 students had fled to set up shop in 50 tents on a hillside above Pusan. 1956

Today Ewha has colleges of liberal arts, music and fine arts, law and political science, medicine, pharmacy and education. It runs 70 laboratories, two hospitals, two kindergartens, two demonstration schools. Though a goodly proportion (68% this year) of its graduates go into teaching, many are married to top figures in Korea (among them: Lee Ki Poong, speaker of the National Assembly; Kim Tai Sun, mayor of Seoul; Admiral Sohn Won Il, former Defense Minister; Choi Kyu Nam, Education Minister). Men with Ewha wives still call themselves *Pan-kwan* (the Henpecked), but the term is now used with pride. "Ewha's struggle," says President Kim, "is more than a mere educational movement. It is a women's movement for the emancipation of women and the cause of women as a whole . . . The times follow us, rather than our following the times."

Ewha is not only the largest (4,800 students) women's university in Korea, it is also one of the most respected of all the nation's universities. Said President Syngman Rhee at the 70th anniversary celebration: "I express my thanks to God that our women's university has grown so large and will continue to grow. For the past 70 years, Ewha has steadfastly gone forward with a good, true goal."

Death of a Patron. Few campuses anywhere in the world have traveled more resolutely towards their goal over a more precarious road. Ewha was at first such a suspect place that its pupils went about in veils to conceal their identity. But the school did have one powerful patron—patriotic Queen Min, who in 1895 was to meet death in her own palace at the hands of Japanese infiltrators. By 1910, when Japan finally annexed Korea, the idea of education for women was so well established that Ewha began adding college courses.

The Japanese soon found Ewha to be a hotbed of resistance. In March 1919, after Korea abortively declared its independence, the girls of Ewha were out in the street shouting "*Mansei!*" ("Ten thousand years for Korea!") with the best of them. One even became something of a legend. She was 15-year-old Yoo Kwan Soon, who saw her parents murdered and was herself imprisoned for the crime of sewing small Korean flags.

Survival of a Campus. The Japanese tried to control Ewha by forbidding the teaching of English and Christianity and by deporting the school's foreign teachers. But, says Ewha's President Helen Kim, "they had a hard time. The Japanese hoped we would rather die out. But we didn't die." In 1950 the Communists ran into much the same situation. They took

The Times Follow

To the *yangban* (noblemen) of Seoul, the whole fantastic scheme seemed as sinister a foreign plot as had ever been brought to Korea. Never before had the country had a school for women, and now an American Methodist Episcopal missionary named Mary Scranton was opening one with the obvious purpose of corrupting Korean womanhood. There were even rumors, back in 1886, that a girl who dared to go there might have her eyes cut out by the missionaries for medical research.

The school called Ewha Haktang (Pear Flower Study House) did change the women of Korea, but the change consisted in raising them from their role as illiterate, housebound servants to a status they had never known before. This week, at 70,



EWHA STUDENTS IN ANNIVERSARY FOLK DANCE

EDITORIAL

RECENTLY a very special letter was received at the Bible House in New York. It had come halfway round the world. A new Bible House was dedicated in Seoul. The old one had been burned to the ground in the bombing and shelling of that city during the Korean War.

To us who believe in the Bible cause this is a moment of special importance. But in the larger scene of the world mission of the Church the building and rebuilding of Bible Houses has even greater significance. The entire evangelical Christian movement is centered in the Bible Houses.

In the winter of 1951 Seoul was a dark, smoldering city, only illumined by the bursts of artillery shells beyond its northern boundary of hills. It was bleak and lonely and cold. Only a half dozen missionaries were still in the city. One who was there has said that the Korean War seemed most real, and Seoul most dismal, when he passed the scorched ground where crumbled bricks and twisted steel were all that remained of the Korean Bible House. A few half-burned Bibles intermingled with the rubble. The lights had gone out in Seoul.

Even then and perhaps more than ever the mission of the Bible Societies was being carried forward. The Scriptures that had been distributed from the Bible House in Seoul had been taken south by refugees when other valuables had often been left behind. In improvised, clapboard churches in Pusan and Taegu and Mokpo, the Psalms, the Beatitudes, the Christmas story were being read aloud at daily six-a.-m. services. Every day began with a prayer service in almost every Korean church. And in every service, in this most Christian country in Asia, the Bible was the center of the worship. Children in the hundreds of orphanages that had to be formed almost in a night memorized entire Gospels.

Now, just five years later, almost simultaneously with the arrival of the letter announcing that the Bible House had been dedicated came the report that 402,297 volumes

of the Scriptures were distributed in Korea in 1955! They were sent out in many cases in free grants to schools, hospitals for wounded veterans, orphanages. Most importantly they went to hundreds of newly built or rebuilt churches.

Like Seoul, almost every great city in the world has its Bible House. Not always in size of structure are they the dominant buildings in the cities, but always in influence they are the edifices that preside over the Christian life of the nations they were built to serve. In recent months new Bible Houses have been completed in Buenos Aires, Argentina and in Khartoum in Africa.

In New Delhi, Beirut, or Rio de Janeiro, the Bible House is often the only place where Christians of differing doctrines will meet. The organized National Councils of Churches are seldom so broadly representative of the whole Christian Church as are the Advisory Councils or governing bodies that meet in the Bible Houses to plan together for sending out God's Word. In Japan representatives from nearly every major Christian group gathered to celebrate the publication of the new Colloquial Japanese Bible. Most of these worked together to plan the policies and programs of the Japan Bible Society.

The Bible Houses of the world are centers of the Christian advance, and the news from Seoul is cause for rejoicing and prayers of gratitude.

—William F. Asbury





The Book which has been a guide to many a nation is finding a place with people whose lot has been one of darkness

Eugene A. Nida, a prominent linguist, made a trip down to Guatemala for the American Bible Society in order to study the case and the need. At his suggestion the revision was undertaken.

The Lord gave me the privilege to assist, as He also had granted me the privilege to have had a part in the first translation. I undertook the work depending upon God.

Several years went by before it could be finished. But finally that glad day came. A big load was taken off my shoulders when the American Bible Society accepted the manuscripts for its printing.

Our gratitude goes to the American Bible Society for such wonderful work and help. And now I am glad to say that the second edition was put into circulation in the early part of 1955.

The Book which has been the comfort and guide to many a nation is finding a place in the heart of a people whose lot has been one of darkness. Today literally thousands of homes are now "lighted" by the presence of the Book. An old man met by a Christian worker on a mountain road was asked if he would like to listen to God's Word in his own tongue. The old man, astonished, consented. As the young man read the message of salvation to that man, he interrupted and said: "Young man, where did you get that book? Its message gives my heart the satisfaction that religious rites have never given me. I want a copy for my very own. My grandson will read it to me."

There are something like 350,000 Cakchiquels in Guatemala. Centuries went by without a ray of light nor hope. They were chained to superstitions, idolatry and ignorance. Their lives have been touched now with the Light of the World. In a few decades thousands of lives have been transformed by the power of the Gospel of Jesus Christ;

It was not by mere chance that a long-neglected people should have as the first literature in their language the very Word of God. The Cakchiquel were the first Indian tribe to receive the New Testament in their own tongue in Guatemala. God sent a missionary with a real vision to reach the un-reached and the neglected. That man was Mr. W. C. Townsend, today general director of Wycliffe Bible Translators. After years of struggle he achieved the desire of his heart. He translated the New Testament into their language with the assistance of several Cakchiquel-speaking Christians.

In 1931 the first edition of the New Testament in Cakchiquel began to circulate. Many and varied were the comments, but all were filled with gratitude to God for the privilege of having His Word in their tongue. "What?" a man said, "you mean this book is the very Word of God, and it is written in my inadequate language?" The news was too astounding to him; nevertheless it was true. As the years went by, many thousands of lives were blessed as copies of it were sold out everywhere. The day had to come when the last copy was sold.

The question then was, should the first edition be printed again, or should it be revised, to try to improve the first translation? Much prayer took place before decision. It was the general opinion that it should be revised. Secretary

and now, with the New Testament in their language, we cannot doubt the results in many a soul.

A big percentage of the people are still illiterate. Among the Christians many have learned to read now, knowing of the New Testament in Cakchiquel. Also most of the people are still monolingual. It means that the New Testament will be in demand for many generations. The investment, great though it may seem, will be as nothing beside the souls reached and blessed.

The Bible has changed many a nation and people: we are sure its work will be repeated again. Lives will be transformed and made new for time and eternity as the message of God's Book penetrates the hearts of the Cakchiquel people.



Though the people are largely illiterate, today many Cakchiquel Christians are able to read the New Testament

Sep. '56

ago to Mr. Do Yup Kim, a Presbyterian agriculture and biology teacher in Keisung Academy for boys, Taegu, Korea, has enabled him to study dairy management at Warren Wilson College, Swannanoa, North Carolina. This summer Mr. Kim sailed for home, working his way back with "his herd." Aboard the ship were five Holstein heifers and one registered Holstein bull, a gift from San Joaquin Valley Dairymen through the Heifer Project Office at Modesto, California. Overseas freight on the shipment was paid by Church World Service, and the feed and fittings for the trip were also provided for by the National Council of Presbyterian Men. Ultimately, it is hoped, the Holsteins will provide enough milk for the more than 2,200 boys, from the seventh to the twelfth grades, who now attend the Presbyterian school.

OVERSEAS SCHOOL GETS OWN HERD

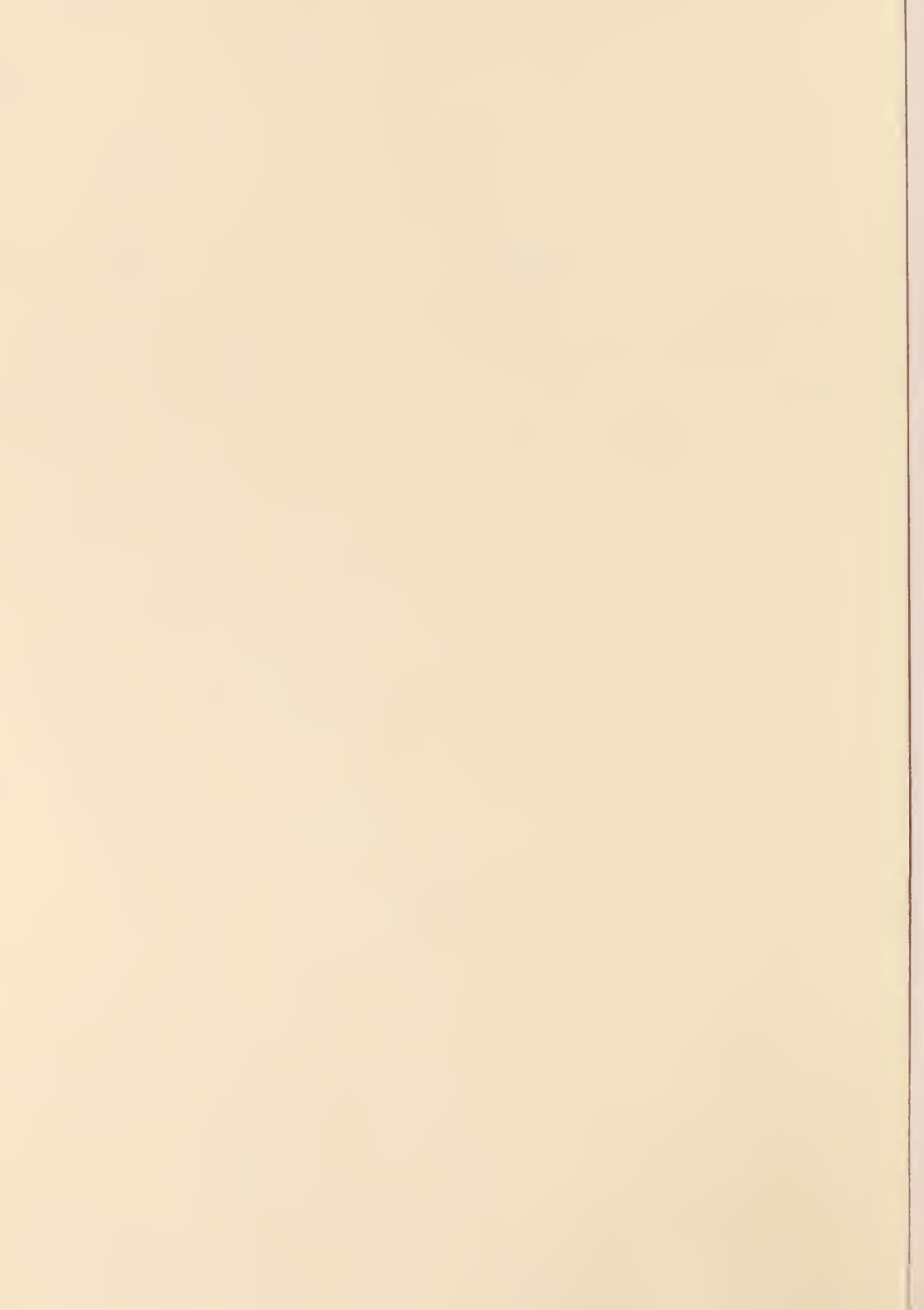
● A scholarship given over two years



Churches Join in Gift

● Two Illinois churches recently shared the cost of a Chevrolet carryall and presented it to Dr. Howard F. Moffett just before he returned to Korea. The churches were the Fourth Presbyterian of Chicago and the First Presbyterian of Glen Ellyn. Dr. Moffett has been taking a refresher course in medicine for the past four years, meanwhile living in Glen Ellyn, where he and his family have been active in First Church. He is a member

of the Fourth Church, which supports his medical work in the Taegu hospital. In the picture above are (left to right): Fourth Church elder Frank Anderson; the Reverend R. A. Dempsey, pastor of First Church; Dr. Moffett, accepting keys to car; Chuckie; Howard, Jr.; and Mrs. Moffett. After a year in Seoul, Dr. Moffett plans to return to Taegu to resume his post as superintendent of the Presbyterian Hospital.



January, 1957

Dear Friends:

I am writing you this letter to tell you of my other church - for I am now a member of Calvary Church, Milwaukee, and an associate member of a little church in Seoul, Korea. The churches have something in common, a faith and a vision, and both are planning a building program. I am not too well informed about the program that Calvary is planning back home, but soon will be there and will catch up rapidly on the details. Back here in Seoul, the other church will be planning and building too. I will miss it, the hopes and the frustrations, of hearing about it semi-weekly, but it will be one of those goodbyes that is not altogether a goodbye. This is something one cannot easily explain, and so I shall not try too hard, except to say that one's heart must needs be stretched a little, sometimes, to take the Church of Christ into it, and yet on the other hand, to be taken into it oneself, when it is a part of His church where one is an alien by birth, ancestry, and culture, and at the same time to find oneself not an alien.....

A month or so ago, one day I wrote up a little report, and I am now passing it on to you, seeking to share just a little of this heart's experience. It is in some ways a summing up of much I have known here, though the language is quiet it expresses a great deal of what I feel like expressing. There should be much much room between the lines. Here is the report:

"When I sweep my house every morning, I thank God so much for sweeping my life clean!" These were the words which came from the over-brimming heart of a poor, plain, almost illiterate, 65-year old Chinese woman who knelt for baptism last Sunday in the little Chinese Church in Seoul. Every Sunday I look around for her smile of fellowship. We are unable to speak a word to one another, but in Christian love it is not necessary to speak.

Sitting there in the congregation and watching the baptisms, tears of joy welled into my eyes as I watched the 13 new Christians who came up one by one - two or three young schoolgirls, the old lady and her husband, one or two Chinese businessmen, two middle aged ladies with tiny bound feet, and an almost blind man who had to be assisted as he knelt. Tears too came into the eyes of Pastor Pak as he spoke feelingly to us on the subject of praise to God. We had communion, and sharing for the first time myself as a member of this little Chinese church, I found myself remembering His own suffering and how so many times His children are asked to follow in His footsteps. The Chinese in Seoul are almost all poor, many of them are refugees. So many of them in Seoul have fled the Communist aggressors in North China, and find themselves here after a lifetime lived in their own country, endeavoring to find new soil for their bruised roots to rest and grow in. In this, some are turning to the small but growing Chinese Church, finding in the Lord's house that He has provided a home, for the homeless.

This home is a humble one, a single building which the Y.M.C.A. in Seoul has consented to let the congregation use. Until recently, we worshipped in a shed with holes in the outside walls, and a mud floor. The congregation had a church building before the Korean conflict, but it was destroyed by a direct bomb hit, and in their plans for Seoul, the city government decided to take over part of the site itself for street widening. This meant a complete new start. After many months, the congregation has been able to get together enough money for a small piece of land in the heart of the Chinese section. Although the few dollars' worth of hwan in the offering each Sunday does not promise an early start on the building, the congregation is now looking forward in faith to a new place of worship, and hopes to get plans drawn up soon.

The Sunday and Wednesday evening services are held in a Chinese doctor's office, a room on the main street of Seoul, where streetcars rattle by and the outside noises can be distracting. No longer distracting to me are the anatomy diagrams on the walls, because of my interest in the faces of the 30-40 people who crowd the room, sitting around the walls on rough benches, men on one side and women on the other, according to Oriental custom. They leaf through their Bibles and Testaments, reading from up to down and starting at what we would consider the back of the book, looking up the texts the speaker gives, and often reading them aloud. There are a few illiterates in the group, but even they carry their Bibles and hymnbooks back and forth with them, to show the world that they belong to Christ.

The women evangelist, Mrs. Pak, works hard. Like the pastor, she is a Korean, a quiet person but with a vigor and interest in doing the Lord's work. In this she reflects her background, as her husband (like so many, he is held incommunicado in North Korea; she has had no news of him for years) was an active Christian. She has started a Sunday School, and has been singing in the choir. The choir itself is much improved over a year ago because of the serious work and dedication of a young Korean seminary student who has been giving much time to teaching hymns to the Chinese, both choir and congregation. Once when this same young Seminary student led the Sunday evening devotional service, I saw a glow of faith and trust in God on his face. Again, what he said, I didn't know, but it was not necessary. It will sustain him over the months to come, for he is being forced by active tuberculosis to give up his activities soon - yet he comes, reluctant to make the break, for there is no one to take his place...

There are many times when into the minds and hearts of these refugee Chinese in an alien country must come thoughts of home in Shantung and North China, when they long for news of friends and families. Into the minds and hearts of some may sometimes come another thought - the thought that in their remembrance of their national identity and in the growth of the Christian faith in their lives, there may be the seeds of possible future Christian leadership. It may be that they or their children may go home once more to China, when Communism there collapses under the weight of its own evil, with the message of a new hope in the Lord Jesus Christ, the Saviour and Redeemer of us all.

I had not intended to write anything at the end of this little report, but to end it on this hope, and I still would wish that you would remember that hope as the real closing of my letter to you. But I cannot in conscience close this without saying that as I typed this, I felt again the weight, as much as one human being could feel, with out actual presence there, I think, of the burden of the Chinese under their system of government. One reads a report now and then of the churches there, some one "goes visiting"; and says, "Well, it's not so bad..." and they quote the Chinese church leaders and laymen as saying that....

And they miss the significance of the silences, and perhaps even of the words sometimes "Pray for us." The people here in my church know, too, many of them. They understand Hungary, Poland, in ways we don't.

Remember the others of this earth in your prayers, and hope in Him. Remember it is He, the Creator of the beautiful around us, who cannot and will not allow His Church to fall. I write these words partially to sustain myself in the thoughts this letter has brought to mind - and the wonderful part of it, just a little beyond human comprehension sometimes - is that the words are TRUTH.

Yours in Him,
Elfrieda Kraege

Presbyterian Mission, 136 Yun Chi Dong, Seoul

January 9, 1957

Letter 57-1

Dear Friends of the Mission:

The following action of interest to the Korea Mission was taken by the Secretarial Council, acting ad interim for the Board, at its meeting on Dec. 13, 1956.

56-1401 Permission for Miss Gerda Bergman to reside in Japan Pursuant to Board action 56-184 granting permission for Miss Gerda O. Bergman, retired from the Korea Mission, to reside in Japan, it was voted to extend this permission for one year from January 1, 1957, to December 31, 1957.

The following general actions were also taken:

56-1359 Statement on Interfield Visitation It was voted to approve the following statement in regard to interfield visitation by missionaries, fraternal workers, and Field Representatives:

1. That the Board recognize that interfield visitations by missionaries, fraternal workers, and Field Representatives may have great value in increasing their effectiveness and in stimulating new projects or techniques related to significant developments in the world mission of the church.

2. That such visitation be encouraged within the limitations of appropriate personnel and the budget provision each year within the Board's budget.

3. That the initiative be taken by a Portfolio or a Functional Secretary or by a Field Representative, and action routed to the Secretarial Council and the Board either from the Division of Interchurch Services or the Division of Overseas Administration, according to the character of the work involved. In the case of interfield visitation by Field Representatives, action shall be initiated by the Administrative Council. In all cases, action as to specific interfield visits shall be channeled through the Division of Overseas Administration from the Division of Interchurch Services by the Portfolio Secretary concerned and reported to the Administrative Council. It is understood that this will be a docket item periodically of the Division of Interchurch Services and the Administrative Council.

4. Visits shall normally be in connection with furlough travel and action authorizing them shall be taken at least six months in advance. The additional time necessary for such visits shall not be counted as a part of the furlough. It is understood, however, that all such visits need not be in connection with furlough, and that consideration may be given to sending a missionary, fraternal worker, or Field Representative to another field during his term of service either for an informal visit or a project of service for a more extended period of time.

5. Among the criteria to be considered in authorizing such visits shall be:

a. potential values: i.e. the contribution that may be received or given for the advancement of the work.

b. Specific character of assignment for study or for promotion.

c. Personal factors, such as health, size of family, etc.

6. Interfield visitors shall be expected to present a written report to the Board on their observations or work.

7. Interfield visits need not be limited to fields or to Churches specifically related to the Board.

56-1364 High School Deputation to the United States It was voted to authorize the Office of Youth Work to proceed with the plan for a high school student deputation to the United States consisting of five students from Asia, in the summer of 1957. It is understood that this deputation will be enrolled as fraternal delegates at the Westminster Fellowship National Assembly and the Westminster Fellowship National Council and that they will participate in work camps, summer conferences, and ventures in ecumenical living under the guidance of the Office of

Youth Work. Expenses are to be charged against the proceeds of the 1955 and 1956 Summer Camp and Conference Offerings. An additional five students from European countries will be added to this team in this country, these students to be chosen from the Evangelical United Brethren Project. Any expense in connection with their attendance at the Westminster Fellowship National Assembly and the Westminster Fellowship National Council will also be charged against the proceeds of the 1955 and 1956 Summer Camp and Conference Offerings.

56-1360 Ecumenical Team for Host Parties Record was made that the following persons have accepted membership on the Ecumenical Team to serve as leaders at Host Parties for the interpretation of the World Consultation:

Dr. Manohar P. Ranbise, Head of the Dept. of Medicine of the Miraj Medical Center, Miraj, India-----Feb. 1, 1957 to March 15, 1957

The Rev. Miss Be Ruys, Fraternal worker from Holland to Berlin, Germany----Feb. 1, 1957 to March 15, 1957

The Rev. L. George Paik, President of Chosun Christian University, Seoul, Korea----January 15, 1957 to February 28, 1957.

56-1361 National Meeting of Presbyterian Women's Organizations Record was made that the Quadrennial National Meeting of Presbyterian Women's Organizations will be held at Purdue University, Lafayette, Indiana, from June 25, 1958 to July 2, 1958.

56-1356 Furlough Following Special Term, if reappointed It was voted to amend Board action 51-1620 by inserting after the word "mission" in the first line, the words "or other responsible field body", and by inserting after the word "immediately" in the third line the words "upon their return to the United States." The amended action will then read:

"It was voted that special term appointees whose Mission or other responsible field body requests their reappointment as regular missionaries upon the completion of their special term of service and who immediately upon their return to the U.S. apply for such reappointment, be granted a furlough which shall bear the same proportion to the regular first furlough as their special term bears to the first regular term of service for that field, it being understood that furlough salary and the usual allowances will be granted."

It was further voted to cancel Board action 52-800, which was an amendment of Board action 51-1620, eliminating all allowances except one half the medical allowance.

56-1358 Letters on Resignations to Supporting Churches It was voted, when a missionary or fraternal worker indicates he plans to resign, to request the Field Representative and/or the Portfolio Secretary to advise him immediately that he should refrain from communicating his intention to his supporting churches until he, the Portfolio Secretary, and the Office of Overseas Mission Projects have consulted together concerning the timing and wording of letters which shall go to his supporting churches.

Dr. Smith has the following comments:

"You will recognize the action on "Interfield Visitations" as something that has been discussed for the last two or three years, but has not been very widely implemented. It grows out of the increasing consciousness that the task in which we are engaged is one task all over the world and that we can all learn from one another. You will note that recommendations for such visits should come to us through the regular administrative channels after serious consideration.

"Both Korea and Japan are among the five countries which are being invited to send a high school student in the program of the Westminster Fellowship National Assembly. Separate correspondence is going to the Field Representative about this.

"The 'Host Parties' are the Board's follow-up this spring of the Lake Mohenk Consultations. One or two of the staff will be with these folks as they meet with groups of leaders in the Church at the invitation of Board members in various parts of the United States.

"The last two actions need to be remembered by people to whom they may apply. We have found on one or two occasions that short term workers who transferred to full time service on the field were under the impression that they were automatically entitled to a furlough at the end of the three years. The amendment to the action rectifies the wording so as to fulfill the intention of the action that some furlough time is given after the decision and application to become a full time missionary is made following return to the United States.

"In the case of resignations, we are asking that information concerning the possible resignation be made a matter of joint approach to the supporting churches. You can readily see how, when this is not done, the churches here become confused as to just what is happening.

"This is the second day of the New Year, as I dictate the additional material in this letter, and I want to wish all of you a happy New Year for 1957."

.....

The following radiogram about the 1957 budget arrived January 9: "Current budget \$62,510 plus \$7,450 new recurring". This means that all of Class 7, column D, as printed in the Minutes on page 35 has been granted. However, no institution or project should count on drawing this until some questions have been settled, probably requiring further correspondence with the Board, because there is some opinion, both in the Hyubiwhei and Mission, that there are some more urgent needs than these that are being granted.

Very sincerely,

Edward Adams
Field Representative

Et/ck

December 22, 1956

Letter 56-17

Dear Friends of the Mission:

The following actions were taken by the Board at its meeting Nov.19-20,1956:

56-1243 Acceptance of Rev. and Mrs. John Edward Adams as Approved Candidates The Board voted to accept the Rev. John Edward Adams and Mrs. John Edward Adams (nee Janet Wallace) as approved candidates within the 1957 Reinforcement List for assignment to the Korea Mission, with the understanding that their appointment as regular missionaries will be dependent upon their satisfactory participation in the Study Fellowship and Workshop for Approved Candidates in the fall of 1957.

56-1211 Resignation of Dr. and Mrs. DeWitt S. Lowe The Board voted to accept, with regret, the resignation, for personal reasons of DeWitt S. Lowe, M.D., and Mrs. Lowe of the Korea Mission as of Nov. 30, 1956. It was noted that Dr. and Mrs. Lowe were appointed in June, 1929, and have been on leave of absence since Dec., 1949, but have hoped until now that they might eventually return to Korea. The Board expressed its appreciation to Dr. and Mrs. Lowe for their service in Korea and wishes them God's blessing in their work here in the United States.

56-1248 Cancellation of Appointment of Mr. Arthur W. Kinsler In view of the fact that the appeal of Mr. Arthur W. Kinsler to the Illinois State Headquarters of the Selective Service for draft deferment has been denied, The Board voted to cancel Mr. Kinsler's appointment as a special term missionary to the Foreign School in Seoul, Korea (B.A. 56-818)

56-1323 Completion of First Special Term of Service of Mr. Kenneth N. Wenrich The Board made record of the completion of the special term of service in Korea of Mr. Kenneth N. Wenrich, who returned to the United States as of October 8, 1956, and wishes him success as he enters on his second term of service in Korea on Nov. 26, 1956.

56-1324 Marriage of Miss Jean M. Smith and Mr. Kenneth N. Wenrich The Board made record of the marriage of Miss Jean Margaret Smith and Mr. Kenneth N. Wenrich, special term missionaries to Korea, at Yeadon, Pa., on October 20, 1956. The Board voted to place them on the furlough salary of a married couple beginning as of the date of their marriage. The best wishes of the Board and Staff are extended to Mr. and Mrs. Wenrich for their happiness and service together for the Master.

56-1153 Assignment of Rev. E. Otto DeCamp as Missionary Associate in Office of Broadcasting and Films The Board voted to assign the Rev. E. Otto DeCamp, on furlough from Korea, as missionary associate in the Office of Broadcasting and Films from June 1, 1956, through Dec. 31, 1956, with the understanding that he will receive the usual supplement.

56-1249 The Board voted to extend the assignment of the Rev. E. O. DeCamp, on furlough from the Korea Mission, as missionary associate in the Office of Broadcasting and Films for a period of three months, from Jan. 1, 1957, through Mar. 31, 1957, with the usual supplement. Since this period is within Mr. DeCamp's regular furlough, no extension of furlough is involved (B.A. 56-1153)

56-1252 Attendance of Rev. E.O. DeCamp at Division of Foreign Missions Assembly at Buck Hill Falls Pursuant to Board action 56-922 appointing representatives to the Division Assembly of the Division of Foreign Missions at Buck Hill Falls, Pa., Nov. 26-30, 1956, authorizing Administrative Council to make any necessary substitutions, the Board made record that the following changes have been made:

Rev. E. Otto DeCamp Missionary visitor in the place of the Rev. W.B. Martin

56-1254 Approval of Publication of Cantata of Mr. Sang Lok Park The Board voted to approve the publication of 1,500 copies of the Cantata by Mr. Sang Nok Park of Korea in both English and Korean, for use in the Korean Church, the cost of \$1200 is to be charged as follows:

- \$1000 Crisis Area Funds allocated for music in 1956
- 200 First charge against grant for the development of music in future budget allocations

56-1189 Extension of Field Salary Supplement Upon the recommendation of the Executive Committee of the Korea Mission, the Board to extend Board action 56-934 regarding a \$45 per month supplement to the field salary of the missionaries in Korea from Nov.30,1956 through Dec. 31, 1956, and for such time as is necessary in 1957.

56-1190 Supplemental Grant of \$15,630 for Field Work Budget because of present unfavorable exchange rate in Korea Upon the request of the Executive Committee of the Korea Mission (KBA 56-42) and because of the present unfavorable exchange rate in Korea, the Board voted to grant a supplemental amount of \$15,630 for the regular field work budget in Korea for 1956, this amount to be the first charge against the end of the year balances for 1956.

56-1325 Amendment of Board action 56-475 regarding customs duty on cars for Korea Upon the request of the Executive Committee of the Korea Mission, the Board voted to amend Board action 56-475 with regard to custom duty on cars for Korea to read as follows: Upon the recommendation of the Executive Committee of the Korea Mission (KBA 56-19) and in view of the exorbitant duty now being charged on the importation of passenger cars and station wagons in Korea, the Board voted to limit to \$500 the amount the Board will provide for custom duty on cars. It is understood that this does not limit the amount of freight the Board will assume (Ba 54-1223).

56-1326 Grant of \$944.86 to cover freight charges to Korea on Dr. Howard F. Moffett's car In accordance with the agreement by the Board to share in the cost of freight on the 1956 Chevrolet truck of Dr. Howard F. Moffett (B. 56-476) the Board voted to grant \$944.86 from the Motor Vehicle Fund to cover this expense, which constitutes a Board equity in the car. The Board noted that no duty was paid on this vehicle.

56-1327 Approval of Sale of Property in Tokyo and Pusan The Board voted to approve the sale of property purchased for temporary housing in Tokyo and Pusan as follows:

Pusan (See B.A. 51-919 and #52-1027)	\$11,277.13
Tokyo (see B.A. 52-97 and 52-538)	\$10,322.87

Inasmuch as this property was purchased from rehabilitation funds with the understanding that when the housing emergency was over the properties would be sold and the proceeds applied to rehabilitation in Korea, it was noted that the proceeds of the sale of this property have been placed in a fund for the rehabilitation of 26 missionary residences (See B.A. 54-813).

56-1328 Grant of \$1250 to Taegu Hospital \$1,250 was granted for the Taegu Hospital, Taegu, Korea (in memory of Dr. John H. Turner, III) (Projects outside the Budget), from Miss Louise E. Turner, Glen Olden, Pa.

56-1329 Grant of \$500 to Keimyung College \$500 was granted for the Keimyung College, Taegu, Korea (interest of Rev. Archibald Campbell) (Projects outside the Budget), from sundry persons through Mr. Rex W. Crisp, Toledo, Ohio.

The following general actions were also taken:

Report on the Near East Situation The Rev. Rodney Sundberg reported briefly on the situation in the Near East due to the unsettled conditions. All the Board's missionaries in Lebanon are at their tasks, and in Syria a few of the women and children have been evacuated to Beirut.

Report on Relief Situation in Hungary Dr. Charles T. Leber reported on the relief situation in Hungary, advising that Church World Service and the World Council of Churches are taking care of material aid for the refugees and that the International Red Cross is able to distribute material aid within the country with certain restrictions. Dr. Leber called attention to the letter dated Nov. 17, 1956, from Mrs. Serena Vassady, formerly of Hungary, addressed to the Chairman of the Committee on Women's Work, copies of which were given to the Board, asking for intensive prayer for our Hungarian friends. (note: our Mission treasurer sent \$280 donations from four Korean sources)

Report of Ecumenical Team to West Africa and Integration of Mission and Church Dr. Harold B. Walker, Chairman of the Ad Hoc Committee on Africa, reviewed the reasons for the constitution of the committee by Board action 55-867. He called on Dr. T.D. Stevenson and Dr. T.F. Romig to report on their recent trip to West Africa, and Miss Sybil Bailey and the Rev. Raymond W. Teeuwissen, members of the Ecumenical Team to West Africa, to report on the visit of the Team. The Rev. R.A. Sundberg presented a progress report on the implementation of Board action 55-867, the recommendations of the West Africa Mission, the Ecumenical Team, and Drs. Stevenson and Romig, copies of which were given to members of the Board.

56-1142 Following the report of the Africa Committee, the Board voted the following:

1. To express its appreciation for the reports and to thank the members of the Ecumenical Team to West Africa for their significant contribution during their visit to West Africa.
2. To send a letter to the West Africa Mission, commending the Mission for the courageous steps it is taking toward complete integration of its work into the life and program of the African church.
3. To dissolve the special Board Staff Committee on Africa with appreciation for the commendable manner in which it has completed its assignment.

56-1187 Dissolution of the India Missions Inasmuch as the Board has now agreed to the various plans for integration into the related Synods and Church Councils of the United Church of Northern India the work formerly done by the Missions, (North India, Punjab, Western India), the Board voted to record its understanding that the function of the Missions has ceased and they will be considered dissolved except for such continued legal existence as may be necessary to discharge obligations or to realize benefits inherent in and assumed on account of their former responsibilities. A study is being made of the possibility either of the legal integration into the church of the incorporated Mission bodies or of their dissolution. In the meantime the Board understands that in such legal matters the Missions will act only after consultation with and for the benefit of the related bodies of the United Church of Northern India, and after assurance from the Board's Legal Counsel of the validity of such action.

56-1191 Grant of \$17,000 to the Asia Council on Ecumenical Mission The Board voted to grant \$17,000 from the balance in the Ecumenical Mission account, carried forward from the 1955 appropriation, to the Asia Council on Ecumenical Mission, as the Presbyterian share in the total 1957 budget of \$25,200, the balance to be raised by the other ten participating churches and agencies. A copy of the 1957 budget will be filed in the Office of the Recording Secretary.

It is understood that the budget is only that which is to be administered directly by the Asia Council and does not include even larger support from the sending and receiving Churches participating in specific projects under the Asia Council, such as the full support already assured for two Korean missionary couples in Thailand provided by the Presbyterian Church in Korea.

Recommendation Regarding Change in Name of the Board (56-1161) The Board voted to recommend to the General Assembly of the Presbyterian Church in the U.S.A. that the name of the Board be changed to "Board of Ecumenical Mission of the Presbyterian Church in the U.S.A."

56-1156 Proposal to Amend Manual Article 13, Chapter IIB, "The Aim" On the basis of discussions at the World Consultation, the Board voted to receive the proposal to amend Manual Article 13, Chapter IIB, "The Aim", with the recommendation that suggestions or changes from members of the Board in the following proposed amendment be sent to the General Secretary of the Board not later than January 15, 1957, for consideration by the Administrative Council and the Committee on Policy and Methods, understanding that if approved by the Board, the Manual Amendment will be finally acted upon by the February, 1957, meeting of the Board.

Proposed Amendment: "The supreme and controlling aim of the Christian Mission to the world is to make the Lord Jesus Christ known to all men as their Divine and only Savior, and to persuade them to become His disciples and responsible members of His Church in which Christians of all lands share in evangelizing the world and permeating all of life with the spirit and truth of Christ."

56-1162 Study Fellowship for Approved Candidates for 1957 In view of the unquestioned value to the new missionaries and fraternal workers of their participation in the Study Fellowship and Workshop in 1955 and again in 1956, the Board voted to approve a third Study Fellowship and Workshop for Approved Candidates in 1957 for such approved candidates as may be accepted prior to the end of June 1957, and to approve continuing this plan for succeeding years as long as it is justified, understanding that the Study Fellowship and Workshop for Approved Candidates plan and program will be reviewed periodically by the Board. The Board further voted to ask the Rev. Donald P. Smith again to act as the Director of the Study Fellowship and Workshop in 1957.

56-1179 Stewardship Education Conference In order to encourage larger participation by missionaries and fraternal workers in the program of Stewardship Education in their respective fields of service, the Board voted to authorize the Division of Interchurch Services to sponsor a Stewardship Education Conference for a selected group of furloughed missionaries, fraternal workers, and nationals who may be in the Eastern Area, under the leadership of Dr. Paul R. Lindholm, the early part of April, 1957, detailed arrangements to be worked out by Dr. William Wysham in consultation with Dr. Lindholm and the Portfolio Secretaries. The expense involved will be a charge against the Stewardship Education appropriation for 1957.

56-1164 Church Affiliation of Non-ordained Missionaries The Board voted to request the Stated Clerk to explore the possibility of an amendment to the Constitution of the General Assembly of the Presbyterian Church in the U.S.A. which will make provision that non-ordained missionaries and fraternal workers be included in the same category as members of the armed forces, those in state or national service away from home, and students, who may have affiliate membership in a congregation overseas while retaining their membership in the Presbyterian Church in the U.S.A.

56-1165 Statement on Volunteer Workers The Board voted to approve the following statement with regard to service of volunteer workers in the life of the Church

abroad:

VOLUNTEER WORKERS

The experience of the Board of Foreign Missions has indicated that there is a very valuable service which can be rendered by lay Christians from the United States who will undertake a special mission as volunteer workers in order to share in the life of the Church abroad. The Board is planning to increase its experiments in this field. Because of the rise of the national churches and the related political and cultural situations, extreme care must be exercised in the choice of such personnel and in relating them to the task abroad. Experience thus far has indicated that the following conditions are necessary to success:

1. The task must be carefully defined and the volunteer workers matched to the specific task. This often means that there may be many more candidates than can be used at any particular time.
2. The Personnel Department of the Board with its wide experience has the responsibility in screening and selecting volunteer workers most suitable for each task. Local Presbytery committees are expected to assist in finding those who are willing to offer themselves for consideration by the Board.
3. The Board will be responsible for housing on the field, but travel and other living expenses will be the responsibility of the volunteer worker. The Board will be happy to assist in making travel arrangements.
4. Because of the necessity for a period of adaptation to working in another country, experience indicates that, except in extraordinary cases, a minimum of two year's service abroad is necessary if the volunteer worker is to make a satisfactory and satisfying contribution.
5. The accepted volunteer worker must prepare himself by reading and by participation in briefing sessions arranged by the Board. No language preparation is required."

56-1140 Greetings of the Board to Mr. John Rosengrant The Board voted to request the President to send a message of greetings to Mr. John Rosengrant, Secretary for Special Gifts, who was injured in an automobile accident.

Memorial Minutes The Board took a Memorial Minute for Mrs. John H. Finley, former Board member, who died on Oct. 31, 1956, and also for Mrs. C.K. Roys, former Board member and also Board Secretary, who died on Oct. 4, 1956. (note: copies of these were enclosed, and are on file in the Mission office for whoever cares to see them)

.....

The following comments were made by Dr. John C. Smith concerning the actions taken:

"The Board actions this time deal with a great variety of important things. First of all there is the Near East situation and the relief need in Hungary. Since the time of the Board meeting there has been no change, so far as our missionaries are concerned in Lebanon and Syria. The need for relief of refugees from Hungary has increased, and appeals are already being made to churches in the U.S. for assistance. This is likely to last for several months, if not for several years. I have just had a letter of appreciation from Europe for the generous gift from Korea. Korea will be hearing directly from Europe, but this gift from "a church under its own cross" has been greatly appreciated.

"Korea will also be interested in the report of the Ecumenical Team to West Africa upon which Dr. Kyung Chik Han served. Special time at the Board meeting was set aside for the report of this Team and to consider the action of the Mission in deciding to achieve complete integration by the time that the independent General Assembly is established in Africa two or three years hence. In the meantime a joint committee has been given full authority by the Mission to administer the work which the Mission has been carrying on. This includes budget making and assignment of missionaries. By the time that General Assembly is established, this committee should have had sufficient experience so that it can assume full and final authority.

"You will all be interested in the decision of the Board concerning its own name. The effect of the decision is not quite as complete as would be indicated by the action. First of all, it is of course likely that by the time of General Assembly there will be action on union with the United Presbyterian Church. In that case all such recommendations would be postponed until union takes place. There is also a recommendation which may come from the General Council concerning a new structure in our own Presbyterian Church. If union should fail and this new recommendation be adopted, this action on the new name of the Board would be postponed. However, if both union and the General Council's recommendation should fail, the Board is ready to propose its new name.

"You will also see that the "Aim" for the Board is still under consideration. We have had several communications from the field, all of which are being considered before the final action is taken here. Since some of the suggestions from abroad have had to do with the intent of the Aim in its desire for 'self-support', let me comment that we are seeking to phrase this Aim not simply as the Aim of the American Church, but of the Christian Church everywhere, and it was the intent of the framers of the proposed Aim that the words 'responsible members of His Church' should carry with them the necessity for financial self-support and self-government. In other words, we would not expect the Board of National Missions to publicly state as one of its chief aims the establishment of new churches in the United States which should be 'self-propagating, self-supporting, and self-governing'. If they are responsible churches, that is what they should be. I do not know what the final wording will be, but you should know that there is no intent whatever on the part of those who have participated in this proposal to weaken the insistence upon self-support in the local congregation.

"You may be surprised at the action concerning church affiliation of non-ordained missionaries. A great many ^{such} people have become affiliate members in congregations abroad, but actually there is no constitutional provision in the Presbyterian Church U.S.A. for this. There seems to be no obstacle for providing such a constitutional change.

"You will be interested in the section on volunteer workers and in the fact that Dr. and Mrs. McInnes in Korea have been the models upon which this action was formed. Such experiences are relatively new to us, but the way in which Dr. and Mrs. McInnes have served in Korea has been an inspiration across the Church here, and we may have such other people to help us in the future."

.....

In addition to the quotations from Dr. Smith's letter, I would like to add a few items. First, a very hearty welcome to the new members of our Mission, a second son, John, to the Ben Sheldon home, and young Sidney Venable Rice, born Oct. 22 in Atlantic City, New Jersey. Also we welcome our latest missionary, Jean Wenrich. We know now we will get added efficient service in the treasurer's office! Bob Rice and Family have at last been scheduled for sailing; that will occur on Jan. 30 from San Francisco on the S.S. Cleveland. They are due to arrive by plane in Seoul February 14.

You also will all like to know that \$2,000 worth of vitamins are on the way after several reminders and prodding. They will be too late for winter distribution, but can help in the early spring, perhaps, before the new crops appear on the market.

Those of you who were here at the time of the Communist invasion will be interested to know that Nat Berceovitz, Jr., and his wife have been approved as candidates for the 1957 reinforcements for the Philippines.

Our treasurer will be supplying you with the details, but you will all be glad to know that there is a slight salary increase for the New Year. This has nothing to do with the adjustments in connection with the low rate of exchange. I have greater detail on file regarding the breakdown of this salary increase. It is too long and complicated to put into this letter, but if anyone is interested enough to come to the office and see the material, he is welcome.

As this letter goes out between the Christmas and New Year's dates, it goes with best wishes to all of you that the new year may be rich in blessings and rich in service for everyone.

Most cordially,

Edward Adams

EA/ek

Korean Evangelicals initiate nation-shaking project

SOUTH KOREA *Source* IS ON ITS KNEES FOR REVIVAL

ROBERT F. RICE
Presbyterian Missionary to Korea

IN KOREA, "The Land of the Morning Calm," the Gospel seed has fallen and continues to fall on ground deeply furrowed by the plough of hardship and tribulation, bearing fruit unto eternal life. In His own time and seasons, God has also poured out of His Spirit upon Korean Christians in revival power. Such a time and season seems to be in the very making right now and the Korean evangelicals are having a large part in it.

In August some 700 Koreans gathered on Sam Kak mountain for what in many respects was the greatest prayer meeting in the recent history of the republic. Many believe that the influences reaching out from that event may stir Korea for Christ in a way it has not been stirred for seventy years.

How did this wonderful movement begin?

Early in July about forty evangelical pastors met to pray for Korea and to seek the leading of the Spirit in the revival and unification of the churches. In a most significant way these men felt that God had begun a great work in them.

Later in July at a second meeting, also attended only by Koreans, there were well-known leaders of the Korean churches: pastors, evangelists, chaplains, seminary professors, two former Korean missionaries to Manchuria and China, besides some teachers and elders—all meeting together in the wind-swept, rugged Sam Kak Mountain prayer retreat near Seoul.

A young evangelist of the Christian Revival Fellowship in Taegu writes of this second meeting:

"In the large meeting hall of Emmanuel Prayer House deep in the valley of Sam Kak Mountain, three miles away from Seoul . . . most of the hours are set aside to spend in prayer; in solitude and in groups. . . The Problems of Prayer are: 1. The nation's salvation and peace. 2. The church's revival and unification. 3. Spiritual power for the workers of God.

". . . the fourth day we began fasting and watched the whole night. Main speaker that evening was Rev. Lee Sung Bong (Holiness), the greatest true evangelical revivalist we have in Korea. He spoke for four hours. Through his soul-searching message all of us were literally broken down completely. Standing up to pray one after another we began confessing the secret sins of unfaithfulness, lack of love and other things. . . Rev. Kim Yoon Soo's (Presbyterian) testimony was concerned with healing from Christ and about hope for eternity. Rev. Song Se Guen's (Methodist) testimony was very impressive also. He is a famous revivalist

who once prayed and fasted forty days in the mountains. . .

"All our prominent revivalists stood up one by one, crying, confessing their lack of love toward God, Jesus Christ and the church.

At this second meeting the forty Presbyterians, nineteen Holiness and fourteen Methodist ministers who comprised the gathering, banded themselves together to form a "Save-the-Nation" Prayer Committee and made plans for an even larger, third revival prayer meeting in August. Dividing themselves, they visited seventeen of the largest cities holding a week of meetings in each city, preparatory meetings looking towards a third meeting in August. Concerning the purposes of the August meeting, Dr. Kim Chi Syun, a professor in the Presbyterian Theological Seminary in Seoul, wrote. "Our only purpose is to assemble true spiritual leaders on Sam Kak Mountain. And the grace of God will be received in order to spread the gospel to poor souls of Korea. I myself propose to fast and pray for four days to help bring this to pass."

At first it was thought to have the August and other meetings under the leadership of the Christian Revival Fellowship of Taegu, but as the movement took on a broader and more nation-wide aspect the Korean Evangelical Fellowship (NAE) was better able to carry and expand the movement "for such a time as this."

At this third meeting, August 20-

25, along with the Korean pastors, two visitors from the USA were used of God, Rev. Sam Todd and Rev. Raymond Richey. A letter from Rev. Kim Hee Bo, principal of a Christian High School in Seoul, tells us part of the story of this phenomenal religious development in this youthful nation;



TOP: Evangelical leaders at Sam Kak Mountain. Rev. Sam Todd and Rev. Raymond Richey in center; extreme left in same row, Rev. Kwon Yun Ho, past moderator of the Korean Presbyterian General Assembly and a "pillar" of the Korean church. CENTER: Prayer time in one of the tents. BOTTOM: House of Prayer at Sam Kak Mountain with some of the 700 praying Koreans.



EVANGELICALS UNITED FOR ACTION

Apropos NAE Week, October 21-28

GEORGE L. FORD

Executive Director, National Association of Evangelicals

WHEN the National Association of Evangelicals was organized in 1942 religious radio broadcasting was almost entirely controlled by those who cared little for the true evangelical message. Dr. William Ward Ayer, recognizing problems from the various viewpoints, stated at the St. Louis organizing convention. "We should have in America a strong organization of evangelical broadcasters which will provide a 'front' to deal with the government and properly present the fundamental broadcaster's case in times of emergency. This organization will furnish also a clearing house for gospel broadcasts and eliminate racketeers who are injuring all of us." Such an organization came into being, first as a commission of the NAE and then as

an affiliate known as the National Religious Broadcasters. With the NAE it successfully fought and won the battle for the freedom of the gospel by air.

But in 1956 we face a similar problem. The Broadcasting and Film Commission of the National Council of Churches early this year issued a statement decrying the sale of time for religious broadcasting and suggesting that in the allocation of free time special consideration should be given to the national and local councils of churches. Again, the NAE and the NRB are on the job and are successfully fighting for the freedom of the gospel by radio and television. Since eternal vigilance is the price of liberty it is safe to assume that in the days ahead the battle

must go on and the NAE must continue to serve.

Even a partial review of the past accomplishments of the NAE will reveal its uniquely essential place in the evangelical cause. First of all, it did what no other inter-church organization has ever accomplished. It brought together conservative orthodox Christians of varying theological beliefs in a positive cooperative effort based upon a Bible-centered Statement of Faith. It also established a fellowship of Bible-believing Christians which has resulted in understanding and cooperation for the benefit of the total Christian cause. This distinct contribution to inter-church cooperation stands as a monument to evangelical ecumenicity in spite of efforts of some to label the NAE as divisive.

The commissions and affiliates of NAE have rendered services in every area of evangelical interest. In Radio and Television, the freedom of the gospel has been maintained; through the Women's Fellowship, a Bible-based women's work has been encouraged; through the Evangelical Foreign Missions Association, innumerable advantages in passport and visa clearances, purchasing, etc. have resulted; through the International Relations Commission, evangelicals in other lands have been encouraged and the World Evan-

(Continued on page 14)

SOUTH KOREA IS ON ITS KNEES . . . Continued

"The Sam Kak Mountain meetings ended last Saturday. How thankful we are. All our prayers were answered. There was abundant grace. . . Around 300 pastors wept with tears of repentance. At this meeting the various pastors came to fully know the glorious Gospel of our Lord Jesus Christ and with great joy.

"Before this meeting Mr. Todd preached to a group of Marines on duty in the vicinity of the 38th parallel. The General commanding this regiment was so thankful that he had all the Marines gather together. The fruit of this meeting was that about 400 Korean Marines made decisions for Jesus Christ.

"At the close of our prayer meeting a pastor from the First Presbyterian Church of Kwangju, Rev. Jung Kee Ho, proposed that (1) a petition be presented President Rhee asking him to call the entire nation to a season of repentance; and (2) that the pastors gathered on Sam Kak Mountain go up to the 38th parallel for fasting and prayer in behalf of the salvation of the whole nation. (Note: About 500 pastors were martyred by the Communists during the recent Korean "conflict.") Although this motion was not officially

passed, the younger pastors are now thinking of gathering together and going up to the 38th parallel for fasting and prayer.

"Among those who gathered at this meeting were twenty-four evangelists. Together they will work in the future under the evangelistic committee of the NAE (Evangelical Fellowship of Korea). Their purpose is to foster revival movements. This gospel team's goal is: "1. Every Christian to lead his neighbor to Christ.

"2. Every Christian to lead a godly life of faith; our outward walk.

"3. Each believer to experience oneness in Christ; our inward life."

The Managing Director of the Christian Revival Fellowship, Rev. Kim Day Up, gives us exact figures on the third August meeting:

"The Sam Kak Mountain meeting amid the working of the Holy Spirit ended in perfect harmony. Works which the Korean Church has not seen for seventy years were manifested. There were 264 pastors, 70 evangelists, and 19 Bible women; and besides this total of 353, church members and others brought the total to about 500 normally. As many as 700 were present when the audience was largest.

"Because all who gathered fervently requested similar meetings for the local Christian communities in areas all over South Korea, plans were made to carry revival everywhere. Seoul, Kunsan and other regions requested meetings. Already there are more calls than we can answer."

The Moderator of the Korean Evangelical Fellowship (NAE), Rev. Lee Dai Young, Presbyterian missionary in China for 33 years and now pastoring a great church in Seoul (which has started six new pioneer churches and is planning at the same time to send out its own foreign missionaries), has rightly said that the major work of the Fellowship began last summer.

Who knows but that the Korean Evangelical Fellowship has been formed in Korea in order to effectually back a movement of God that began last July on a Prayer Mountain only a few miles from the nation's capital city. What is now called the "Save-the-Nation Prayer Movement" has already reached seventeen of South Korea's largest cities with a revival call to seek God for *new life* for the Christian, the Church, and the Nation.

Japan
Korea
Hong Kong

Alaska
Juneau
Fairbanks
Barrow

FELLOWSHIP MISSION

PACIFIC

GREETINGS FROM KOREA

October 7-23, 1956

Dear Friends,

Our two weeks of fellowship with the Christian women of Korea ends today with a brief call on President Rhee's wife.

While Teruko Ohashi stayed at Tokyo to reacquaint herself with her family after a five-year absence and Shanti Solomon visited the Philippines, Mrs. John Ma of Hong Kong and Mrs. Carmen Armonio of the Philippines joined us in Tokyo, as members of the Pacific Fellowship Team to Korea. May I say that our whole experience has been deeply enriched by them.

The Korean Christian leaders and all the Presbyterian Mission staff in Seoul, Taegu, Andong, Taejon, and Chungju, have made the stay here very profitable and comfortable. But more important, our Bible studies were planned so that there was in every case a real feeling of fellowship and of sharing as one family in Christ. The Christian women here are scholars of the Word and gave us new thoughts and appreciation of the things of God, especially in relation to the Christian life in Korea, as we studied together the book of Mark.

We arrived in Seoul on October 8 as scheduled and by the grace of God, thus far, we have met every schedule! What a happy group of Korean and American Christians met us there! (Twenty-five orphans were to leave that same airport for adoption in America at the same time.)

The day we spent in Seoul (a city of one and a half million people) was full in every sense of the word. The portion of Mark we shared with the thirty women there certainly helped us to know them and appreciate their convictions. The afternoon was wonderful for we saw new Korea in many industrial and educational institutions and old Korea with its ancient culture in the Royal Palace first built in 1404. What a privilege we had in being invited to a Korean home for our first Korean dinner, where we were introduced to the famous Korean Kim chi! At each of our five stops, we had this honor and almost got to the place where we felt at home sitting on the floor, recognizing the dishes and managing chopsticks!

In Taegu too, ours was an enriching experience in fellowship and study; and added to that we saw our work in the hospital, baby fold, Tuberculosis Sanitorium, and the ministry to amputees, lepers, the deaf and blind and widows. So much is being done here with so little.

Andong is the city which along with Taejon was almost totally destroyed during the last war. Here our church has several fine working projects including a hospital, a boys school and an orphanage. The fellowship and worship service we had with the Faith Orphanage youngsters was an experience we shall cherish, seeing those children

who have so little, zealously singing hymns and leading in worship. They surely have something in Christ that no one can take away. The Andong Presbyterial was just completing a home for the retired Bible women of the area and we were able to present a gift from a women's group in India toward this worthy project which was received with joy by the Korean women.

Another new experience for us was the roads - bumpy, narrow, dusty with occasional streams running through, many times without the convenience of a bridge. But right along side of these unbelievable roads, is scenery with mountains and planted fields so beautiful that each member of the team commented on it time after time.

The leaders in the church in Taejon both men and women received us to their city with tea (barley tea) on our arrival and we found again that at no time are we strangers to each other as Christians. Each time we experience this it thrills us anew.

Our fellowship with the Christian women of Chungju was a precious experience, maybe especially so since we realized personal contact with these fine people of Korea would soon terminate. The group we met with there summed it up beautifully when they said: "Our Christianity is built on this good news of the resurrection. Without it we have no hope. With the study of Mark we know that it is our responsibility and privilege to 'go and tell.'"

This sharing in Christ is a gift, we realize as a Team and personally, very enriching to our witness.

Thanking you for your faithful prayers for us, we send our affectionate greetings together with those of the wonderful Presbyterian women of Korea.

Ellen Lang (Mrs. Roger)

For the Pacific Fellowship Team

P.S. A set of small wooden Filipino shoes was sent to each member of the Team with Shanti Solomon along with this note from Mrs. Felicidad G. Catli:

Dear Shanti,

I am sending you 6 pairs of Filipino wooden slippers for each member of the women's team. Please tell them that as you all go about bringing love and fellowship to women of other countries, we of the Philippines will do our share. These slippers are worn on very rainy days. We will carry and bring about your message even during rainy days. We hope that these little gifts will remind you that we, too, will go carrying the message.

It was a very happy opportunity to be with you as you shared your beautiful spirit to our people.

God be with you all as you go your way!

Lovingly,

Felicidad

(My name means "happiness")

July 5, 1956

Letter 56-7

Dear Friends of the Mission:

We had a very happy and peaceful meeting of the Mission this year, not that there weren't differences of opinion, but the differences were all in good humor and usually were thoroughly ironed out before any serious difficulties developed. The following actions do not constitute all the actions taken at annual meeting but those taken by the Executive Committee prior to annual meeting, which also reflect some of the decisions made by the Mission Church Conference, and also this includes the Apportionment Committee's recommendations. As all rehabilitation work has been committed to the Executive Committee and during annual meeting to the Apportionment Committee you will see a few items of decision in here that appear to have more to do with Property under which the decision was made. A few actions having to do with rehabilitation were passed on the floor of the Mission and will appear in another communication.

B.A. 56-26 is almost the same as the action taken last January (BA 56-11) except that requests that have been met have been eliminated and items have been pushed up correspondingly. There are some minor exceptions to this which are hardly worth taking the time to point out. Item 27 is necessitated by the fact that an earlier action involving the use of money from the sales of these buildings would not provide quite sufficient funds to cover the appropriation.

Many of the following actions are routine so we will drop down to the Apportionment Committee's report beginning with I.A. 56-60. The fact of Kenneth Scott's already being actively at work in the Taegu Hospital and having one more year before furlough has made it very convenient for all parties concerned to delay one year Howard Moffett's taking up his responsibility in Taegu, thus giving him the first real break he has had for concentrated language study. I.A. 56-61 - Miss McClain has made fine progress in her language study of Korean but the need for the Chinese church has been pressed in upon us by various and repeated requests so that it seemed desirable, temporarily at least, to ask Miss McClain to undertake this work. It is not intended to discourage her from going ahead with her Korean language study.

The big personnel change at this annual meeting was the reassignment of the van Licrops to Seoul. The securing of a Ph.D. degree in education while on furlough by Dr. van Licrop has brought pressure from all three of our institutions of higher education to secure his services. They all had places on the preferred order of workers, but Chosen Christian University stood the highest of the three. It was therefore quite natural that the Mission should be almost unanimous in making this transfer to Seoul. The bigger problem came when the subject of finding a replacement for Andong came up. This was not settled finally but was temporarily taken care of in action 56-77 with the sending of Dr. and Mrs. Samuel Moffett to Andong for two years. This two year period will include the furlough of Rev. and Mrs. Stanton Wilson during the second year. Doubtless at next annual meeting the question of a more permanent solution will come to a focus again.

56-72 was taken because of information received that due to family conditions Rev. and Mrs. George Adams would be unable to return for another four years. It was hoped that this sort of an assignment would make it possible for their return next year.

Very sincerely,

Edward Adams
Field Representative

EA/ck

July 10, 1956

Letter 56-8

Dear Friends of the Mission:

This is part two of the Annual Meeting actions, those taken either on the floor of the Mission or at the suggestion of various committees. These have been culled out of the Minutes as items that might be of interest to you.

Item MBI 56-1 may seem a little strange; it caused some confusion in the Mission meeting. The initial action rescinded the Executive Committee's action and then a second action asking that the Board continue the 6-year term was taken quite hastily without much consideration, and later many felt that a mistake had been made. When it was brought up for reconsideration the motion to rescind the 6-year term action was tied, and only passed because of the Chairman's decisive vote. In view of the close voting it was decided to leave the first motion stand.

A word of explanation should doubtless be made about MIA 56-10, Seikwang Funds. The Seikwang school seceded from General Assembly control when a large part of this Presbytery seceded, due to the church conflict. This explains the action. The next two actions are explained by the fact that in the near future we will need to make plans for boarding facilities for children non-resident in Seoul. An invitation has been extended from the Southern Presbyterians to establish a boarding-school in Taejon but more information was needed before a decision could be made. Hitherto most people have been thinking in terms of establishing a boarding school in Seoul. The series of actions regarding Bible Institutes, M.I.A. 56:12-16, are the result of extensive conferences held during Mission meeting and reflect the thinking of the Mission.

The rest of the actions seem to be fairly well explained in the actions themselves. Of course you will know that these do not embody all of the actions taken at the meeting, but those in which you may be most interested.

One other item came up for considerable discussion at Annual Meeting. A special committee was appointed to handle it. It had to do with the Church Mission Conference and our Mission's relationships to the General Assembly, both present and future. No specific action was taken committing ourselves to any definite steps for the future, but the Mission did go on record in reaffirming their belief that the Mission policies over the past 70-odd years have been fundamentally sound and that whatever changes may be made in the future, the primary principles involved in the past policies should be safeguarded. You may be hearing more along this line in the future, but I thought you would be interested in this much of a statement of a matter that was discussed quite extensively at Annual Meeting time.

Very sincerely,

Edward Adams

Edward Adams, D.D.
Field Representative

EA/ek

July 24, 1956

Letter 56-9

Dear Members of the Mission:

Herewith are the actions taken at the Board meeting June 18-19, 1956, concerning our work here in Korea:56

56-630 Leave of Absence to Miss Nesbitt Upon the request of the Field Representative in Korea and the Portfolio Secretary for Korea, the Board voted to grant Miss Mary A. Nesbitt, Recording Secretary, a leave of absence of two years beginning Sept. 1, 1956, and to appoint her Administrative Assistant to the Field Representative in Korea, with the understanding that her appointment is within the scope of the Field Representative Plan and that her assignment in Korea will be in the area of administration.

56-697 Extension of Furlough of Rev. and Mrs. Robert F. Rice Upon the recommendation of the Medical Secretary, the Board voted to extend the furlough of the Rev. and Mrs. Robert F. Rice of the Korea Mission from August 19, 1956 to Feb. 19, 1957, with salary, allowances, and pension.

56-698 Extension of Furlough of Miss Marion A. Shaw The Board voted to extend the furlough of Miss Marion A. Shaw of the Korea Mission from Aug. 1, 1956 to date of sailing, approximately Sept. 15, 1956, with salary, allowances, and pension.

56-699 Beginning Salary of Miss B. Eileen Flower In view of the fact that Miss B. Eileen Flower terminated her services in the First Presbyterian Church of Caldwell, N.J., as of May 15, 1956, the Board voted to place Miss Flower on salary, with allowances and pension as of May 15, 1956. It is understood that during the period of the Meadville Conference, June 25-August 31, 1956, Miss Flower will receive maintenance and an allowance of \$75. a month in lieu of salary.

56-587 Approval for Participation in Establishing a Training School of Christian Education for Women In view of the fact that the Board has approved in principle participation with the Presbyterian Church of Korea in the establishment of a Training School of Christian Education for Women and plans for such a training school may require capital funds in 1957, the Board voted that this project be added to the projects now allocated to the Women's Opportunity gifts for 1957, making the total as follows:

Chungsin Girls' High School in Seoul	\$80,000
Chapel for Sin Myung Girls School in Taegu	30,000
Nurses' Home for Severance Hospital	50,000
Training School of Christian Educ. for Women in Korea	\$150,000
	<hr/>
	\$ 310,000
To be allocated from Women's Opportunity Gifts	200,000
Approximate amount needed in addition to Opportunity Gifts	\$ 110,000

Note: This additional amount may be requested from 1957 Capital Funds or from Sage Fund Committee.

56-647 Grant of \$1,000 for Women's Work in Korea The Board voted to grant \$1,000 to the Women's organizations of Korea for women evangelists, the charge to be against Women's Work Abroad, Life Service Projects.

56-590 Gift of Land to Chungju Home-School for Blind Children Upon the request of the Executive Committee of the Korea Mission, the Board voted to make a gift of up to 2,000 pyung (approximately one and 2/3 acres) of marginal and hillside land from the Chungju station, Lots 185 to 195-1, to the Chungju Home-School for

Blind Children, assurance having been given by the Christian Children's Fund that they will supply funds for construction and continue support of the Chungju Home-School for Blind Children. It is understood that if at any time in the future this land is not to be used for the Chungju Home-School for the Blind, it shall become the property of the General Assembly of the Presbyterian Church in Korea.

56-644 Approval for Mr. Sang Nok Park to Remain in United States for Third Year Upon the recommendation of the Secretary for Student Work and with approval of the Portfolio Secretary for Korea and the Field Administrator for Korea, the Board voted to approve the plans for Mr. Sang Nok Park of Seoul, Korea, to remain in the U.S.A. for his third year of study at no expense to the Board. It is understood that the extended time of study will enable Mr. Park to complete his work for the Master's Degree in music at Westminster Choir College.

56-639 Rev. E. O. DeCamp to Participate in Audio Visual Workshop Upon the recommendation of the Office of Broadcasting and Films, the Board voted to approve expenditures of the following amounts in order to permit the persons named to participate in the 13th International Workshop in Audio-Visual Christian Education in Los Angeles, California, Aug. 6-17, 1956, the charge to be against the Audio Visual Workshop Scholarships (Green Lake); Rev. E. Otto DeCamp, Korea \$200.

56-554 Appreciation to Dr. Paul S. Rhoads The Board voted to express to Dr. Paul S. Rhoads its sincere appreciation and gratitude for his sacrificial and keen interest in Korea where upon the invitation of the Korea Medical Committee and under the auspices of the Cooperating Board he counselled with medical leaders as to the future of the medical institutions and leadership throughout Korea.

Dr. Smith further reports: "In addition to the above actions, the Board authorized \$50,000 for relief through the Mission from the 'One Great Hour of Sharing' funds. This is \$50,000 of the \$125,000 available for 1956."

.....

These are of more general interest:

Long Range Study Program of the Board

56-560 The Board voted to approve a plan of a long range study by the Board of the World Consultation findings and in the absence of the chairman of the Study Commission authorized the President of the Board to appoint the following committee on a Long Range Study as a Committee of the Study Commission to arrange and direct the World Consultation Study: Mrs. H. Howard Black, Chairman, Mr. Walter E. Schneider, Dr. James E. Spivey.

56-561 The Board voted to make record of the presentation of the Report of the World Consultation held at Lake Mohonk, New York, in April 1956 which will be used as a study guide by the Board and for distribution overseas, looking to the Administrative Council and Secretarial Council for specific recommendations concerning the findings of the report at this and later Board meetings. (Copies on file in the Recording Secretary's office)

56-562 Upon the recommendation of the Committee on the Long Range Study of the World Consultation Findings, the Board voted:

1. that the Long Range Study begin at the Board meeting in September 1956 and continue until satisfactorily completed;
2. that the Board be divided into five groups to meet simultaneously on the same subject matter, each group to bring to the floor of the Board its own findings on that subject;
3. that the Board adjust and extend its meetings in order to give adequate time to each study and presentation, rearranging its docket so as to complete the regular

business of the Board by Tuesday noon so that the group study may take place Tuesday afternoon, with the related presentations to the Board for discussion and action on Tuesday evening;

4. that the Report of the World Consultation be the basic material of the study, supplemented by related data which were distributed prior to and since the Consultation

5. that the study begin with the report on Question II in the findings and then follow with the report on Question V, using the reports on Questions I, III, and IV and source material from the fields and recordings of the Consultation as background;

6. that the following be chairmen of the five Study Groups:

- | | |
|----------------------------|-------------------------------|
| A. Rev. James E. Spivey | D. Rev. George E. Parkinson |
| B. Mr. Walter E. Schneider | E. Mrs. Albert G. Parker, Jr. |
| c. Mrs. Paul Moser | |

with the following as vice-chairmen:

- | | |
|---------------------------|-----------------------|
| A. Rev. Reuben F. Pieters | D. Mrs. Leo B. Marsh |
| B. Mrs. Horace C. Lukens | E. Mr. Rudolph J. Wig |
| C. Rev. Paul F. Hudson | |

requesting that Administrative Council assign one or more executives to each group;

7. that the Administrative Council so prepare the study material that there will be sufficient cross reference;

8. that the purpose of these study groups be to develop the knowledge of the Board members as to the significance and ramifications of the Consultation findings, thus providing invaluable background material for future Board actions;

9. that the Committee on the Long Range Study of the World Consultation Findings bring to the Board general recommendations as to trends and emphasis, understanding the specific administrative recommendations will continue to come to the Board through the regular channels.

It was pointed out that at the same time the Presbyterian Church in the U.S.A. in its Ecumenical Mission is making this World Consultation study, the same material will be before the Churches and their allied Missions in the 16 other geographical areas which participated in the Consultation. It is hoped that all Board members will give sufficient time for this long range study of the World Consultation findings that it may be thorough and profitable. Therefore, no time limit as to the length of the study will be decided now, but will be determined by the interest of the Board members as we proceed. It is understood that this World Consultation Study will be under the general direction of the Committee of the Board as appointed with necessary Staff consultation."

Crisis Area Funds and Capital Funds for 1956

56-583 The Board has been postponing action concerning Crisis Area Funds and Capital Funds for 1956. In the case of Crisis Area Funds, the Board knew that its total for 1956 was \$300,000. In the case of Capital Funds it has been assumed that \$1,000,000 or more will be realized in the 1956 Benevolence Budget. Against these funds the Board has appropriated \$73,300 for Crisis Area and \$88,867.14 of Capital Funds. This was done because of emergency needs, but any further action was postponed until after the World Consultation at Lake Mohonk, N.Y. Many urgent items were among those being postponed, but it was felt that before final decision was reached the Board should have the benefit of the Consultation and its recommendations. The Consultation made many long range recommendations which will be carefully studied both by the responsible field organizations and the Board. The 1957 budget, with its provision for Capital Funds and Crisis Area needs, will reflect more fully the Consultation's recommendations.

The Board, therefore, voted to approve taking actions on the amounts available for 1956 in line with the Consultation's recommendations and on the basis of the most urgent of the items that have been presented, after careful study by the fields to the Consultation. These items have been before responsible field organizations

and before the staff of the Board for one or two years and were included in material considered by the Board at Lake Mohonk. The items listed in Board actions 56-585 and 56-586 (grants from Crisis area and Capital Funds) furnish funds to advance work already undertaken and do not in themselves change policy. Board actions 56-587 (Korea Women's School) and 56-588 (Napal) are policy-making and therefore have separate consideration.

56-584 Upon the basis of conservative estimates of the Benevolence Budget receipts in 1956, the Board voted to fill the total of 1956 Capital Funds to be granted as of June 1956 at \$800,000, including grants of \$68,867.14 already made.

56-586 Pursuant to the recommendations from the World Consultation and in keeping with the emphases suggested by the final report of Committee V as to the things that must be done, the Board voted to appropriate the balance (\$226,700) of the \$300,000 for urgencies in areas of rapid social and political change (1956 Crisis Area funds) as follows:

I. Evangelism beyond the Church		
1. (General)	Forward Evangelism, Korea	\$2,550
6. (Radio)	HLKY	11,600
8. (Youth)	Student Evangelism, Korea	400
II. Recruiting, Training and Use of Leaders		
1. (Theological Education)	G.A. Seminary, Korea	5,000
IV. The Gospel in the Community		
1. (Rural reconstruction)	Taejon Rural Recon.	1,500
3. (Medical)	Severance Hospital	2,000
	Taegu Hospital	2,000

1957 . Operation Onward of Presbyterian Women's Organizations

56-626 The Board voted to request Presbyterian Women's Organizations to increase their giving for the Ongoing Budget for 1957 in the amount of \$100,000 to be designated for new requests in field work (called Operation Onward). It is understood that the \$100,000 pledged in 1956 to Operation Onward should continue for projects then designated in this class except where otherwise indicated.

56-627 Pursuant to Board action 56-626 requesting Presbyterian Women's Organizations to increase their giving for the Ongoing Budget for 1957 in the amount of \$100,000 to be designated for new requests in field work (called Operation Onward), the Board voted to divide the amount of \$100,000 for the areas as follows and to approve the allocations as listed:

<u>Korea</u>	
Forward movement of 100 new churches a year	\$2,550
Student evangelism	400
Taejon rural project	1,500
Industrial evangelism	3,000
	<hr/> \$7,450

Dr. Smith further comments:

"The Board meeting in June adopted recommendations concerning the study of the materials that had come from the Consultation at Lake Mohonk the last of April and early in May. We are sharing them with you in a rather full way, for we want you to know how seriously the results of this Consultation are being considered here in the United States. You should know that your own representatives, Dr. Han and Dr. Adams from Korea, made effective presentations of their own problems and requests and also made substantial observations to the Consultation on general policy. We will be sending you additional material concerning the Consultation. Doubtless you have already received the "New Day Outlook" which has been widely acclaimed here as one of the best publications the Board has ever sent out.

"We are sharing with you also the actions which have been taken concerning finances and which were in a large measure based upon the results of the Consultation. Perhaps one comment should be made about the Crisis Area Funds. We are sharing the amounts and designations with you but, of course, all these will go through the regular channels to supplement the budget which you are already receiving. These are not in addition to budget askings. For example, \$625 has been appropriated for the Chiba Rural Project in Japan; this is not a new \$625 but is the \$625 which was asked for in 1956 and which is now granted.

"It is encouraging that the Presbyterian Women's Organizations are aiming at raising funds that would continue into 1957 and into the following years, some of the things that are granted under Crisis Area Funds. However, action 56-627 does not now make available these funds; it simply states that the women will try to raise them and that they are anticipating that they will be included, or that they may be included, in the 1957 budget. All in all, however, such words of caution should not take away from the fact that we are in somewhat better financial situation than we have been since the 1920's."

.....

Ned speaking:

A few additional remarks to what Dr. Smith has said. First with regard to B.A. 56-628. It MUST be kept in mind this is not even a guarantee of that much cash except in the case of the Training School of Christian Education for Women in Korea which has been guaranteed in the action above, 56-587. The other three items may not come to that full amount (Chungsin G.S. - \$80,000; Sin Myung - \$30,000; Nurses' Home for Severance - \$50,000) depending upon the success of the campaign. It is possible, however, for the Church Mission Conference or the Executive Committee or both to ask that any deficiency in the campaign be made up from Capital funds, as in the case of the Training School for Christian Education.

No further comment seems to be necessary on the specific actions regarding Korea, but among the General Actions, 56-586 concerning Crisis Area Funds for 1956 has much in it that specifically concerns our Mission. I have had a little trouble in understanding the purposes in these Crisis Funds which seem to be a third category, neither Capital or current recurring. All of these items, with perhaps the exception of the figure for radio station HLKY (which request came through the Board from RAVEMCCO) have been asked for in our Column D. These Crisis Area funds are non-recurring and therefore do not belong in column D but the Board has apparently taken the position that though no guarantee can be made for a continuing appropriation, nevertheless these appeal to them as items which are urgent in our planning and therefore are being taken care of in a once for all appropriation. This makes it quite important that as these funds are picked up and used by the various organizations or projects concerned, they NOT be used to bolster the current expenses in the institution, such as a great increase in salaries, but be used in a way so that at the end of 1956, if the sum is not repeated next year, no drastic curtailment or letdown will be necessary in that particular institution or project. This is most important for the smooth conducting of our work and will everyone please try to cooperate to see that this is carried out as these funds are put in operation. In other words those of you who are connected with institutions please do all you can to influence the men and women who handle this money to use it in some sort of a temporary project.

The Operation Onward for 1957 as contained in action 56-627 is not something that goes into effect immediately so that we will have a chance to discuss it at the coming Sept. meeting of the Church Mission Conference and Executive Committee, and consider whether we wish to make any recommendation for changes to the Board. This I think covers all that needs to be added.

Very cordially, Edward Adams

Regular meeting of the Executive Committee of the Korea Mission, June 19, 1956, at Taegu

The meeting was opened at 2:15 P.M. Psalm 23 was repeated, and Dr. Adams led in prayer. Those present were Dr. Adams, Dr. Torrey, Dr. Campbell, Dr. Kinsler, Dr. Clark (substituting for Mr. DeCamp), Miss Johnson, Miss Davie

The following ad interim Board actions were taken:

B.A. 56-24 Chungju Land for Blind Home It was voted to ask the Board that 2000 pyung of Chungju station property be donated to the Chungju home for the blind children, it being understood that this land is marginal land and that Christian Children's Fund will undertake to support up to 40 children in the institution, thus assuring its stability.

B.A. 56-25 Dr. Chong Soo Byun Study in the U.S. It was voted to ask the Board to approve negotiations being carried on with Dr. Kenneth M. Scott of Taegu, Korea, to enable Dr. Chong Soo Byun who is the Chief of Dental Services at the Presbyterian Hospital in Taegu to study in the Graduate School of Medicine at the University of Pennsylvania in Philadelphia, Pa.

The following Board actions were taken at the meeting:

B.A. 56-26 Revised Rehabilitation Priority for Five Year Program It was voted to approve the revised rehabilitation priority list for the next five years as follows:

1. Chungju B.I. repair	\$1,000.00	19. Keisung Academy	\$8,000.00
2. Kyungnam rehabilitation	5,000.00	20. Literature, Christian approach to Communism	10,000.00
3. Seminary recitation bldg.	100,000.00 (old \$65,000 new 35,000)	21 Children's magazine, G. A.	5,000.00
4. Women's college	150,000.00	22 Country workers' children's education	25,000.00
5. Soongsil college	15,000.00	23. Young people's & student work, promotion, workers & bldg. $\frac{1}{2}$ (see $\frac{1}{2}$ above)	20,000.00
6. Chungsin Academy	10,000.00	24. R.O.K. chaplains	160,000.00
7. High Schools (Chungsin, Simmyung, Posung, Soong Eui, Taikwang, Soongsil)	110,000.00	25. $\frac{1}{2}$ Bible Club aid	80,000.00
8. Taegu Hospital, Completion	11,900.00	26. Offices	
9. Taegu B.I. final repairs	6,000.00	General Assembly	20,000.00
10. Pierson B.I. rehabilitation	10,000.00	Christian Lit. Society	10,000.00
11. Radio emergency equipment	3,000.00	H.L.K.Y.	15,000.00
12. Kyung Dong B.I. bldg.	20,000.00	National Chris. Council	5,000.00
13. Kyung Suh B.I. bldg.	15,000.00	27. Museum	15,000.00
14. Choong Tuk H.s.	20,000.00	28. Seminary dormitory	41,000.00
15. G.Assem. printing press	9,000.00	29. Taejon project	25,000.00
16. Young people's & students promotion, workers and building ($\frac{1}{2}$)	20,000.00	30. Bible club aid ($\frac{1}{2}$)	80,000.00
17. Gen. Assembly commentaries	15,000.00	31. Country short term B.I.'s	2,500.00
18. Bible clubs conversion to schools	20,000.00	32. Gen. Assem. Christian educ.	2,000.-
		33. Six clinics	120,000.00
		34. two high schools	80,000.00
		total	\$1,241,400.00

of \$1,800

B.A. 56-27 Building fund deficit It was voted to approve the request from rehabilitation of plant and equipment to wipe out the deficit in the building fund due to the sale of the Pusan and Tokyo homes.

The following I.A. action was omitted from the last executive committee minutes:

I.A. 56-46 Purchase of Jeeps It was voted to approve purchase of 2 new jeeps.

The following information actions were taken at the meeting: and approved at the Mission meeting following:

I.A. 56-47 Relief appropriations It was voted to approve the following expenditures from relief:

Taegu	Chun Kwan Won	\$375.00
	Tae Myung W.H. land	114.25
Seoul	Chungsin Widows	97.50
	Ahn Hoong Mi Orph.	500.00
	emergency food, Widows	1000.00
	Soon Hai Won W.H.	250.00 (fence, toilet)
	Tong Kwang W.H.	1000.00

I.A. 56-48 Rehabilitation of Christian workers contingent fund It was voted to approve the following expenditures from this fund:

Chungju	10 seminary students summer preaching	\$250.00
Seoul	Gen. Assem. conf. for Academy Bible teachers	350.00
Seoul	Deficit on S.S. convention (Gen. Assem.)	250.00

I.A. 56-49 Rehabilitation of plant and equipment contingent fund It was voted to approve the following expenditures from this fund:

Andong	Kyung An (Yung Ju) Middle School	\$1,000.00
	B.I. Auditorium Repair	1,000.00

I.A. 56-50 Union Christian Service Center Committee It was voted to concur with the request from the General Assembly for them to appoint Korean representatives on the Taejon project on condition that they include the project in their annual budget.

I.A. 56-51 Promotion of Country Churches It was moved to call to the attention of the Mission the following action taken by the Church Mission Conference: "It was voted that: in order to promote country churches it is necessary that the Korean church work closely with the Mission in supplying positive financial help, that the missionaries spend much time in the country, and that city churches give financial help."

I.A. 56-52 Summer Conferences It was voted to approve the amount of \$500 each for summer conferences for chaplains and Bible Club leaders to come out of their respective budgets.

I.A. 56-53 Chaplains and Bible Clubs It was voted to approve an increase in salaries for chaplains and Bible Club leaders on the condition that it comes within the 1956 budget.

I.A. 56-54 Taegu Hospital materials It was moved that approval be given to pay off the deficit on the treasurer's books for shipping materials to Taegu Hospital and that Dr. Scott be instructed either to stop the flow of materials coming out or provide another way for meeting the expense.

I.A. 56-55 Servicemen's budget It was moved that the question of the servicemen's budget be referred to Seoul station and the Field Representative with power.

I.A. 56-56 Chungju Clinic It was moved to approve \$600 for Chungju's chest clinic for another year and instruct them to contact Severance Hospital as to the possibility of becoming an out-station clinic.

I.A. 56-57 Taejon Blind Village It was moved that we approve the request from relief of \$400.00 for the non-recurring request to establish the Blind Village in Taejon on a sound Christian basis.

I.A. 56-58 Presbytery Rehabilitation It was moved to refer the question of the dispensing of the \$5,000 for Kyung Nam Presbytery to a committee consisting of Dr. Campbell, Dr. Adams, and Dr. Kinsler to draw up plans for implementing the use of these funds.

I.A. 56-59 Institutional Representatives on Conferences It was moved to inform Seoul station that the problem of institutional representatives on the various levels of church and mission conferences has been taken up by the Church Mission Conference for consideration.

APPORTIONMENT COMMITTEE ACTIONS TAKEN AT ANNUAL MEETING AND PASSED BY THE MISSION

I.A. 56-60 Howard Moffett Assignment Recommend that the Howard Moffetts reside in Seoul for one year's language study.

I.A. 56-61 Helen McClain Assignment Voted that Miss Helen McClain be assigned to work with the interdenominational Chinese church in Korea, her place of residence to be determined after consultation with all concerned by the Executive Committee, it being understood that if Mr. and Mrs. Woodberry are returned to Korea this assignment will automatically come up for review.

I.A. 56-62 Peter van Lierop assignment In view of the urgent invitation from Chosen Christian University to teach and work among students, voted that Dr. and Mrs. Peter van Lierop be transferred to Seoul, from Andong, for educational work.

I.A. 56-63 Absences from Annual Meeting Voted that the following persons be given permission to be absent from Annual Meeting for part or all of the time:

Dr. Kinsler for the weekend

Miss Delmarter

Mr. Foreman, Mr. and Mrs. Sheldon, because of doctor's instructions

I.A. 56-64 Travel outside of Korea Voted that travel outside of Korea be approved as follows: Miss Elfrida Kraeze to take a two week vacation in Japan in the fall; Dr. and Mrs. Torrey and Mrs. Lutz to take their month's vacation in Japan in the fall; Dr. S.H. Moffett, two weeks in the fall.

* B.A. 56-28 Mrs. Lutz's furlough Voted that we ask the Board to grant a proportionate furlough at the end of three years for Mrs. Lutz, to enable her to accompany her husband on home leave. The justification for a proportionate furlough is that she has been at no expense to the Board for her salary.

I.A. 56-65 Change on preferred list of workers In view of the transfer of the van Lierops to Seoul, voted that #5 on last year's preferred list be changed to "an evangelistic couple for Andong".

I.A. 56-66 Change on preferred list of workers It was voted that the Church-Mission Conference recommendation that number 14 on the preferred order of workers list "Women's College Teacher" be raised to number 7, and all intervening numbers be lowered one.

I.A. 56-67 New Personnel Requests It was voted to approve the following five requests and that they be attached to the foot of the personnel list in the following order:

17. Taegu evangelistic women
18. Seoul evangelistic man
19. Chungju couple for student work
20. Social worker
21. Seoul nurse for Severance

I.A. 56-68 Furloughs Voted that the following members of the Mission be granted furloughs in 1957 after five years of service on the field:

Dr. and Mrs. Edward Adams
 Dr. and Mrs. Reuben Torrey
 Rev. and Mrs. Stanton Wilson (study furlough)
 Dr. and Mrs. Kenneth Scott (study furlough)

I.A. 56-69 Furlough staggering In view of the request from Seoul station to stagger furloughs, recommend that we reply that there is no reason for staggering furloughs in 1957, and suggest that all stations where it seems desirable to stagger them in 1958, bring in a list of all furloughs that should be ante-dated or post-dated, to the next session.

I.A. 56-70 Rehabilitation of Christian Workers grant It was voted that the tabled portion of I.A. 56-48 be taken from the table and that the following action be passed: that \$475.00 be allocated from Rehabilitation of Christian Workers contingent fund for farm training of 50 Seminary students, the details and date to be arranged by Seminary and the Union Christian Service Center.

I.A. 56-71 Rehabilitation of Plant and Equipment Contingent Fund Recommend to approve the following expenditures from this fund:

Andong	for compound wall	\$1,000.00	
	rehabilitation of van Lierop house	\$1,000.00	
	residence rehabilitation loss on exchange	\$548.00	
Seoul	complete renovation of Kerr house	\$600.00	
	rehabilitation, Wenrich apartment	1000.00	
	rehabilitation, Moffett apartment	600.00	
	repair of Voelkel house	400.00	
	repair of compound wall	900.00	
	repair, Pierson B.I. dormitory	270.00	
Chungju	compound fencing	400.00	
	2 servants' houses repairs	500.00	
	completion of repairs on Hill & Spencer house	825.00	
	repair B.I. Girls' Dormitory	500.00	

* B.A. 56-29 Chungju building Voted that we request the Board for the following sum from rehabilitation of plant and equipment:

Chungju building of combined warehouse, station-chauffeur's residence and garage on compound \$2,500.00
 (item on Bible Institute referred to hyubiwhai)

I.A. 56-72 George Adams assignment Recommend that the Rev. and Mrs. George Adams and family, upon their return to Korea, be temporarily assigned to Seoul station for rural evangelism.

I.A. 56-73 Preferred list of workers addition It was voted that in view of the retirement of Mr. Dexter Lutz in January 1960, we request the following be added to the preferred list of workers:

22. Taejon One technical agriculturalist

I.A. 56-74 Apportionment of Work It was voted that the apportionment of work be printed in the mission minutes as corrected and posted.

I.A. 56-75 Chungju Clinic Voted that permission for the establishment of an out-station clinic in Chungju to be associated with the Taegu Hospital be granted if efforts to secure this aid from Severance fail, and Taegu hospital is willing.

I.A. 56-76 Dr. Sewell Moffett's case

I.A. 56-76 Omitted action concerning Chungju Blind - withdrawn

I.A. 56-77 Samuel Moffett assignment Voted that Dr. and Mrs. Samuel Moffett be asked to reside in Andong for two years, i.e., until summer of 1958 at which time they be returned to Seoul.

I.A. 56-78 Andong missionary couple It was voted that during the furlough of Mr. and Mrs. Stanton Wilson, it is anticipated to send another missionary couple for the year.

* B.A. 56-30 Treasurer Appointment It was voted to request the Board to appoint a full time treasurer for the Korea Mission and that the request be placed as number 2 on the Preferred Personnel Docket and all others be removed down one.

I.A. 56-79 Personnel for Mission It was voted that the Mission request the Field Representative to write a long and earnest letter to the Board indicating the Mission's desire for more workers in view of the rapidly expanding work and that we request the Board to increase the quota for Korea.

THE FINALIZED PERSONNEL LIST STANDS AS FOLLOWS:

(not part of above action)

- | | |
|---|--|
| 1. Andong evangelistic woman | 13. Seoul college worker (preferably ordained) |
| 2. Mission treasurer | |
| 3. Seoul evangelistic woman | 14. Taegu doctor |
| 4. Taegu evangelistic woman | 15. Andong evangelistic man |
| 5. Seoul doctor | 16. Chungju nurse |
| 6. Seoul nurse | 17. Seoul evangelistic woman |
| 7. Andong evangelistic couple | 18. Taegu evangelistic man |
| 8. Women's college teacher | 19. Seoul evangelistic man |
| 9. Seoul high school worker | 20. Chungju couple for student work |
| 10. Chungju evangelistic woman | 21. Social worker |
| 11. Taegu nurse | 22. Seoul nurse for Severance |
| 12. Taegu Keimyung teacher
(preferably ordained) | 23. Taejon technical agriculturist |

Presbyterian Mission
136 Yun Chi Dong
Seoul, Korea
April 1, 1956

Dear Friends,

It poured rain this Easter morning,--cold and wet. We were up at four-thirty splashing our way in the Noel's jeep through the dark streets towards South Mountain for the sunrise service. At first Seoul seemed deserted, ("Too much rain for a sunrise service," I thought); but then we began to notice movement along the alleys, and as we neared the mountain, there were hundreds of Korean Christians on both sides of the street hurrying through the rain, moving up the mountain under their umbrellas like long files of marching mushrooms. They were converging on the great white cross that had been raised at the head of the "thousand steps" which once led to a Japanese Shinto shrine. Just to the right of those steps is our Presbyterian Seminary.

By the time the U.S. Eighth Army band began to play "Christ the Lord Is Risen Today, Alleluia!", there were 20,000 people gathered in spite of the rain to praise God for his victory in Christ, our Riser Lord. Col. Jenks, 8th Army Chief of Chaplains and Dr. Han Kyung Chik, moderator of the Korean Presbyterian General Assembly, preached, the one in English and the other in Korean. Immediately below them was the band, the rain splashing on its shiny steel helmet. Two groups were drawn up just in front of the band. On the right stood the entire freshman class of the Methodist Girls' High School--there must have been about 400 of them singing as a choir. On the left stood about the same number of cadets from Korea's West Point, stiff and straight and oblivious to the weather in their brown and black uniforms.

Beyond them rolled the sea of umbrellas, down the steps and out of sight down the mountainside, thousands of Christians standing in the rain, wet and cold in their thin clothes, but singing with all their might, eyes shining, "Alleluia!" This church is the church that sings in the rain. No little drizzle stops their singing. They sang right through the war with its rains of firs, and they aren't stopping now. They are still singing, and always will, for they have found for themselves, the hard way, the victory that is theirs in Jesus Christ.

The site itself is significant of Christian victory. People were once persecuted here, even tortured when they refused to compromise their faith with Shinto worship. Now what was once a Shinto shrine has been for the last ten years the scene of the annual Easter sunrise service and has become for hundreds of thousands of Korea's faithful Christians a symbol of their Lord's resurrection victory over evil and over death itself. I was proud today to be able to stand with them and sing in the rain this morning, "Jesus Christ Is Risen Today". He is risen indeed.

Samuel H. Moffett

Note: April 19, 1956 -- It has been a privilege to circulate Sam's letters. This one is being sent without his express permission, but nevertheless, at his expense. I am sure you will all be glad to get it and any others to follow. Changes of address reported to me will be forwarded to Sam, -- James M. Moffett, 22 Pearl Street, Oyster Bay, New York.

Care of Korean Orphans. The babyfold of Union Christian Center in Taejon, Korea, is caring for 29 abandoned babies (mostly girls) gathered up along roadsides by the Social Affairs Department of the provincial government. Many of the tiny babies have grown into healthy toddlers. When they are two or three years old, Mrs. Paul A.

Korean Missionaries Arrive in Thailand

Early last month, one of the "stars" of the new Presbyterian color documentary film, *This High Calling* (P.L., May 26), began a new role. Presbyterian U.S.A. missionary Clifford E. Chaffee of Bangkok, Thailand, reports herewith on this curtain-raising. —THE EDITORS

In early June, a cheerful young couple from Korea was given a hearty welcome aboard ship in the harbor of Bangkok, the capital of Thailand.

The Reverend and Mrs. Chan Yung Choi were greeted by a group of Thai, Chinese, and American Christians. A representative from the Church of Christ in Thailand presented each of the Koreans with a beautiful floral lei and formally welcomed the couple.

The Chois' coming to Thailand marked an historic event in the realm of modern missions. Although the Korean Church sent a few missionaries to China before the war, the Chois are the first to be sent abroad since Korea became a republic. Their coming grew out of meetings and discussions in Hong Kong over a year ago in which a number of mission boards and Asian churches were represented, and at which time the Asia Council on Ecumenical Mission was formed.

Chan Yung (his first name in English is "John") Choi is an alumnus of the

Medical Missionary

A Presbyterian medical missionary, who requested immediate active duty with the U. S. armed forces in Korea after being forced to leave his missionary work in Taegu, Korea, has been given dispatch orders to active duty by the Bureau of Naval Affairs. Dr. Howard F. Moffett, of Savanna, Ill., lieutenant's commission in the Naval Medical Service as a result of service during World War II. He returned to Korea as a medical missionary last year on active duty as a naval reserve officer from March 1947. After being evacuated to Tokyo with other Americans, Dr. Moffett requested that he be given active duty as a Navy medical officer attached to the U. S. Army Medical Force. He was born on Aug. 16, 1917, in Taegu, Korea, where his parents were serving as Presbyterian missionaries.

Presbyterian Seminary in Seoul, Korea; and following his graduation, he served three years as a chaplain in the Army of the Republic of Korea. He speaks Korean, English, Japanese, and, since he lived with his parents in Manchuria until he was twelve years old, a little Chinese. His wife is a graduate of the Seoul Women's Medical College. John is one of the featured performers in the movie, *This High Calling*.

On June 18 John and Esther Choi began their study of the Thai language. After studying a year, the General Council of the Thai Church will assign them to their work. The Chinese District of the church has been honored in being asked to provide housing and orientation for them during this first year. They will be living at our Chinese Bible Training Center.

Already the Chois have won the hearts of those who have met them—Thai, Chinese, and missionary alike. With their friendliness, sense of humor, consecration to Christ, and steadfast purpose, they will surely overcome all obstacles. We expect them to impart to the people and the church in Thailand something of the spirit of prayer, evangelism, and devotion to Jesus Christ which has made the Korean Church famous throughout the world. Mr. Choi told his new associates, "We know we have much to learn from you. We hope to spend all our lives here working with you for Christ."

—CLIFFORD E. CHAFFEE

Korean-French Parallels

SIR: Due to the slowness of mails out here, I have just read the Oct. 26 issue. However, I must express my deep appreciation of Paul Ricœur's article on French Protestantism. I have long wished for someone to present, without bitterness or unbridled emotionalism, the situation faced by Christians outside of North America with reference to communism.

After five months in Korea, it is my judgment that Christianity in Korea is faced with almost the same dilemmas that Mr. Ricœur describes in France. Certainly the division of the country and the dreadful demoralization following the recent war show that a military answer alone is not the answer. The bourgeois nature of the church leadership and especially of the missionaries sets us apart from the real struggle and is dividing us more and more from the mass of the people.

It is important for U.S. Christians and government people to understand the great difference in the situation faced by countries where communism has already won an appreciable portion of the people. And for those of us working in such places it is important that we face honestly and with all our Christian devotion ways to solve this situation.

I believe without question that if we Christians would live our convictions in our daily relations we would not lose out in our relations with communists. We might lose some of our material superiority; I believe we would. But is this more important to us than the spiritual values we say we believe in? Do we really believe that another war in Korea "to the finish" until there was nothing left of communist control in North Korea would insure the values of democracy in this land? Seeing the results of the war recently fought, I am convinced that more of the same would mean the end of everything worthwhile in Korea.

I would like Mr. Ricœur to know that his article has been clipped so that I can pass it on to every English-reading person whom I meet. EDITH W. SIMESTER.

Methodist Mission,

Mrs. Anders K. Jensen, Methodist missionary in Korea, has become the first woman to receive "full clergy" rights under the new rules adopted by the recent Methodist General Conference in Minneapolis. She was admitted by unanimous vote to the Central Pennsylvania conference, which had previously ordained her deacon and elder, on May 18.



Korea's Presbyterian missionaries to Thailand, the Rev. and Mrs. Chan Yung Choi, smile happily after receiving leis from Thai church officials in Bangkok.

Care of Korean Orphans. The babyfold of Union Christian Center in Taejon, Korea, is caring for 29 abandoned babies (mostly girls) gathered up along roadsides by the Social Affairs Department of the provincial government. Many of the tiny babies have grown into healthy toddlers. When they are two or three years old, Mrs. Paul A. Kingbury and others of the babyfold staff will try to have them adopted by Korean Christian families. The newest nurse in this babies' home is wife of the amputee supervisor of the Amputee Center, which is another service of this interdenominational, evangelistic, agricultural, rehabilitation, and vocational project started just before the Communists invaded the area.

Korean Mother. A young Korean Christian mother in Taegu, attempting, in vain, to rescue her small child from the path of an on-rushing train, lost her right arm and leg under the wheels of the locomotive. She was taken, half dead, to the Presbyterian Hospital in Taegu. There, the staff of American and Korean doctors and nurses gave her loving care. Her raw, jagged arm and leg stumps were re-amputated, and a new arm and leg were made for her in the hospital's amputee limb shop.

Her heart was full of love and gratitude to God and to the hospital staff, and by her words and her God-given joy she won many of her fellow-patients to Christ. Less than three months after her accident she gave birth to a baby boy. Patiently she learned to use her new arm and leg. The day came when she walked out of the hospital, carrying her healthy son. Tears of gratitude were on her face. Her life in Taegu is a radiant witness of God's loving care.

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EDITH W. SIMESTER.

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In Taejon, Korea, on Christmas Eve, members of the Sunday school of the Union Christian Training Center presented a program of carols, recitations, and drama under the direction of their teachers, who were all amputees outfitted with new limbs at the Center. School members included fifteen am-

putee children and one hundred children from neighboring villages. Older Christians were also in the audience, and so were parents who had received agricultural help from the Center's staff and had come to witness with their children the annual retelling of the Nativity story.

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IVE



At Severance Hospital in Seoul, Korea, Dr. John McInnes meets his first patient. The McInneses are devoting two years of their lives to the hospital's dental clinic.

Ambala in October.

February a year ago, Dr. and Mrs. John W. McInnes attended a preaching mission conducted by the Reverend James H. Robinson, pastor of Manhattan's Church of the Master. As a result, the couple is now working to re-establish the war-battered dental clinic at Severance Hospital in Seoul, Korea.

Dentistry in Korea

Speaking at the McInneses' church, Trinity Presbyterian of Tucson, Arizona, Dr. Robinson movingly described the urgent need for lay missionaries. "We said to ourselves, 'Why not tithe our time?'" Dr. McInnes recalls. "So we offered two years to the Foreign Board." Their only child, Jean, who has a small son, heartily concurred in her parents' plan.

The Arizonans sailed for Korea just before Thanksgiving, 1955. At Severance Hospital the dentist and his wife, who is a dental hygienist, are teaching

and helping put the dental clinic back in functioning order. They have also presented a complete dental outfit to the Foreign Board.

The Reverend Glenn C. McGee, the family's pastor, has observed: "Dr. McInnes, one of Tucson's outstanding citizens, has a large dental practice. At middle age he elected to serve his church instead of spending the rest of his life making more money."

In a recent letter from Korea, the McInneses explained why they had decided to become affiliated missionaries: "God has blessed us with a Christian upbringing, good health, and excellent opportunities for education. These blessings call for commensurate service. We felt that we could not shirk the responsibility of serving directly among the Christian workers who are spending their entire lives in God's service."

And from Brazil and India, the Kahls, the Ormonds, and Mrs. Williams would heartily concur with the statement.

Dr. & Mrs. R. K. Smith

March 26, 1956

Dear Members of the Mission:

I am reporting on the actions of the Executive Committee taken March 21-22, which followed after our meeting with the Church Mission Conference. Many of the actions reflect decisions that were made in consultation with our Korean friends. The

B.A. 56-12. The Chungju request is the second and final request for this new church which has sprung up among those Christians in churches that are separating from the Presbytery, who wish to remain loyal to General Assembly and our Presbytery. B.A. 56-13, Sale of Taegu land, is simply straightening out some lines on marginal land of the compound.

Mr. Catli (B.A. 56-14), after some difficulty in securing a speaker for the Presbyterian Sunday School convention, has been secured through the recommendation and help of Rodney Sundberg. He comes highly recommended. These expenses will come from some special funds which the Board holds.

In action B.A. 56-15 concerning the Women's Opportunity Giving for women's organizations in 1957, the Board action report has made some mistake in listing the titles of the objectives which had been recommended. This action is to call their attention to this. The last of the three objectives had not been recommended from the field by formal action. Secular action has been taken, a favorable action and it had been included in some of the estimates made by the Cooperating Board in New York in which our Portfolio Secretary participated and made commitments. This action makes it possible to include this project also in the opportunity giving.

The action B.A. 56-16 concerning our term of service in Korea has come up because the Board is surveying the whole question of terms of service for all the Mission fields. The present Manual ruling is that our term is six years with a possibility of shortening it one year in case of the area being one of tension. Korea has been considered an area of tension since the end of World War II, and gives promise to continue to be one for quite a few years to come. Dr. Smith encouraged us to take this action.

B.A. 56-17, the following list of urgent needs was approved in January, with only one addition, but the Board had taken action to delay approval until after the Conference in April. This has caused considerable confusion in some of the requests, as they were urgent and work had already been started. Dr. Smith agreed to press for an early decision on those items that definitely cannot wait until next summer. Hence this revised schedule of priority rehabilitation needs. The following action, B.A. 56-18, is routine for this time of year. It simply indicates that our needs for relief will continue for another year about as they have been the last year or two. B.A. 56-19 regarding cars was initiated by the tremendous duty rates imposed by the R.O.K. government on all vehicles not coming in these two classes mentioned. It did not seem fair to ask the Board to pay these high rates of duty. This ban on other types of cars will be lifted as soon as the Korean government can reduce their prohibitive duty rates. Action B.A. 56-20 has to do with two financial requests which were in the original list for priority treatment but were not relisted in Action B.A. 56-17 above. To make sure that they would not be omitted in the over all consideration of requests next summer, this reminder has been put in as an action.

The following action B.A. 56-21 is self-explanatory; also action B.A. 56-22 needs little elaboration except to emphasize how glad we are that Ken Wenrich is willing to spend another three years with us and bring a partner, Jean Smith, out to share his life with us and help us.

The following action B.A. 56-23 is a policy action that really should wait until annual meeting for final decision, but Dr. Smith's presence made it possible and quite important to clear an area of great confusion. This is an effort to do so, and of course if the members of the Mission can find a great flaw in it they will have a chance at annual meeting time to register their disagreement. For those of us who have been in on the problem, this seems to be a very happy solution. Prior to World War II all financial requests for these two institutions were settled by the Board, taken out of the budget, and the balance of the budget sent out for the Mission to distribute among the various church projects. This was done away with after World War II; at last current budget items were all decided on the field, including these two institutions. Since rehabilitation has started, there has been great uncertainty as to whether these items should be cleared on the field and sent to the Board, or should go through the Cooperating Board to our Board. A clear cut procedure now has been defined here so that requests from the institution go to the Cooperating Board where they are divided among the different denominations and then our share is sent back out here for us to pass on. After that it goes to our Board for final decision. That gives the field a clear right to pass judgment on all such requests from these two institutions. Since our field decisions now are becoming more and more a consultation with the Korean Presbyterian Church, this means that there must be much closer cooperation between these two institutions and the Korean church than there has been in the past. This I believe to be all to the good, but may take a little while to make some adjustments, for if the Church Mission Conference is to make decisions concerning interdenominational cooperative projects, of which this is but two only, then some readjustment must be made to make the Church Mission Conference more representative.

In glancing over the Information Actions none of them seem to require any special comment. They all seem to be either self-explanatory or of a more or less routine nature.

The big news since last writing is the coming and going of our Portfolio Secretary, Dr. Smith. I think the members of the Executive Committee are unanimous in feeling that his trip was very timely. He has helped us in solving quite a few problems, such as the one involved in B.A. 56-23 above. He was also very helpful in our meeting with the Church Mission Conference. Some differences of opinion had arisen there with regard to the decreasing of the Mission's power and responsibility along with the increasing of the General Assembly's responsibility. At this point, he was able to clear the thinking of all of us, especially among our own Mission force. I am sure the Executive Committee representatives, when they go back to the stations will report more fully on this. We feel also that our Korean friends have come to a better understanding of the future steps that our Board may expect us to take. They will be considerably more limiting to the Korean church than at least some of our Korean friends have anticipated.

It is old news for those of us on the field but some of you in the States may not know that our Mission population has once more been increased by the arrival of a little daughter to Dr. and Mrs. Kenneth Scott. This has made the two boys and the two parents very happy and was just what they wanted. We join in their happiness.

Dr. Smith sends this message: "Dear Friends: As I leave Korea, I am very conscious that this visit has been unsatisfactory in that I have not been able to see anybody except here in Seoul. All of you have often been on my mind, however, and I want you to know that it was through no intention of mine that I was not able to go farther this time. As you know this is a stop on my way back from the conferences in Bangkok. My time was limited and the only question was whether I should stop at all for this week. I am certainly glad that I was able to stop. May God bless you all and may His spirit minister to your every need. Sincerely, J. C. Smith"
Very cordially, Edward Adams

Regular Meeting of the Executive Committee of the Korea Mission
March 21-22, 1956

The meeting was opened with Scripture reading and prayer by Dr. Edward Adams. Those present were Dr. E. Adams, Dr. F. Kinsler, Dr. A. Campbell, Dr. R.A. Torrey, Rev. E.O. DeCamp, Miss Olga Johnson, Miss Minnie Davie.

The following Board action was taken ad interim:

B.A. 56-12 Chungju Church Appropriation It was voted to ask the Board to appropriate from Rehabilitation of Plant and Equipment the sum of \$1300 for the new church in Chungju.

B.A. Actions taken at the meeting:

B.A. 56-13 Sale of Taegu Land It was voted to approve and request from the Board permission to sell a small tract of land on the north side of the Taegu compound, designated as Tong San Dong #90 (4 pyung) and #91 (4 pyung), the proceeds from this sale to be used for the construction of fencing to set this land apart from the major property.

B.A. 56-14 Mr. Catli's Travel Expenses It was voted to request the Board to appropriate \$600 for the travel expenses of Mr. Catli, who is coming from the Philippines to speak at the Presbyterian Sunday School convention in Korea.

B.A. 56-15 Opportunity Giving of Woman's Organizations for 1957 It was voted to request the Board to designate the 1957 Opportunity Giving of Woman's Organizations for the following projects: Chungsin Girls' High School; Sin Myung Girls' School chapel in Taegu, and the rehabilitation of Severance Hospital, preferably its nurses' home in Seoul, and to request the Board to so revise its action 56-102.

B.A. 56-16 Term of Service in Korea In view of the continued unsettled conditions in Korea, it was voted to ask the Board to establish a policy of granting a year of furlough after five years on the field or ten months of furlough after four years on the field.

B.A. 56-17 Priority Rehabilitation Needs It was voted to request the Board to appropriate funds for the following very urgent needs, most of them listed as priority needs in K.B.A. 56-10:

1. Kyungsin Academy \$20,000
2. Andong Academy 10,000
3. Taegu Hospital 13,000
(at least 5,000 needed
at once)
4. Taegu B.I. Repair 6,000
(at least 3,000 needed
at once)
5. Gen. Assem. Commentary 2,500
(less urgent)
6. Gen. Assem. H.S. Bible
Texts 5,000
7. Yung Ju Church 2,500
8. Keisung Academy 20,000
9. Gen. Assem. Evangelism
Truck & Tent 5,000

- B.A. 56-18 Relief Appropriation for 1956 It was voted to request the Board to appropriate \$125,000 for relief during 1956.
- B.A. 56-19 Board Assistance for Pastors It was voted to recommend that the Board pay transportation, plus customs, up to \$500, on quarter ton jeeps and on trucks.
- B.A. 56-20 Reiteration of Requests It was voted to reiterate to the Board the following actions which as yet have not been acted upon: B.A. 56-6 and B.A. 56-8.
- B.A. 56-21 Landong Home for Retired Church Workers It was voted to ask the Board for permission to give to Kyung Nam Presbytery approximately 200 pyung of the Landong compound land for a home for retired church workers (women), provided it is registered in the Presbytery's Juridical Person, and provided that no claim shall be made on the Mission for buildings or for upkeep.
- B.A. 56-22 Appointment of Kenneth Wenrich It was voted to ask the Board to appoint Kenneth Wenrich for another three year term as treasurer.
- B.A. 56-23 Procedure for Handling Requests from Cooperative Institutions In consultation with the portfolio secretary, the following procedure regarding the handling of requests from cooperative institutions was agreed upon; it is expected that this will be made a matter of record in both the Board and the Mission. It is understood that with regard to requests from Severance and Chosen Christian University, when it is expected that the Presbyterian Board must ultimately participate, that the request must be made from the institution concerned to the Cooperating Board, but the institution shall immediately furnish the Mission with a copy of the request, and the Field Representative shall forward to the Board an expression of the opinion of the Mission and the Church regarding it. The Portfolio Secretary, following the apportionment of the request to the Boards and the Cooperating Board, shall immediately notify the Field Representative of the portion expected from the Presbyterian Board. This, then, automatically becomes a request before the Executive Committee and the Church Mission Conference.
- The following ad interim actions were taken:
- I.A. 56-30 Absences from Korea It was voted to approve the requests of the following persons to be absent from Korea for varying periods: Dr. H. Voelkel, Miss Jean Delmarter, Mrs. E. Adams, Miss H. McClain.
- I.A. 56-31 Furlough of Rev. and Mrs. E.O. DeCamp It was voted to approve the request of Rev. and Mrs. E.O. DeCamp to begin their furlough about May 25th for the purpose of helping Burton Martin in his office from June 1, 1956.
- I.A. 56-32 Responsible Persons during Absence of Field Representative It was voted to ask Dr. Francis Kinsler and Rev. E.O. DeCamp to assume responsibility for any emergencies that may arise during the absence of the Field Representative.
- I.A. 56-33 Audit of Treasurer's Books Record was made of the fact that the Mission Auditing Committee, composed of Dr. Allen Clark and Dr. Harold Voelkel, reported that the treasurer's books for 1955 have been examined and found in order.
- I.A. 56-34 Kyung Nam Presbytery Request It was voted to reply to the request of Kyung Nam Presbytery for help in the Pusan Bible Institute that we cannot help further until the Board replies to our request to open a station in Kyung Nam Presbytery.

I.A. 56-35 Hartness Jeep It was voted to assign the Hartness jeep to Seoul station.

I.A. 56-36 Calvert Course It was voted to approve the purchase of the fifth year Calvert Course for Kenneth Scott.

I.A. 56-37 Relief Appropriations It was voted to approve the following expenditures from relief:

1. Union Christian Service Center for title transfer	\$665.00
2. Forty-five treadle sewing machines for widows	
3. Haebang Widows' Home roof	800.00
4. Kyung Suh concrete plant church site	500.00
5. An Yang Church legal emergency	500.00
6. Kum Chon Pyung Wha Dong Church	500.00
7. Chungju reconciliation for one year	1,000.00

I.A. 56-38 Rehabilitation Appropriations It was voted to approve from Rehabilitation the following expenditures:

1. Andong Bible Institute furnace repair	\$ 160.00
2. Andong Bible Institute men's dormitory repair	500.00
3. Seoul southeast compound wall repair	900.00
4. Seoul Kerr house remodeling	1000.00
5. Taegu Rehabilitation of old B.I. recitation bldg.	600.00
6. Chungju Rehabilitation, 3 remaining churches	700.00
7. Chungju, changing electrical supply wires for servants	300.00

I.A. 56-39 Vacation Allowances It was voted to reiterate I.A. 55-25 regarding vacation allowances: It was voted to allow for vacation travel, rent, and ~~fees~~ fees up to \$70.00 per adult and \$10.00 per child. It is understood that a family owning a cottage may draw up to \$100. for upkeep in lieu of rent and guests staying at the lodge may charge fees in excess of \$2.00 per day to rent.

I.A. 56-40 Interest on Invested Funds It was voted to allocate as follows the 1956 interest on invested funds:

Union Theological Seminary Fund, Pyongyang	\$462.33	Seminary
Helen Marquis Memorial Fund, Pyongyang	90.50	Seong Eui G.S.
The Ella Arnott Davis Fund, Pyongyang	23.59	Seong Sil Acad.
Betsy P. Nichols Fund ($\frac{1}{2}$) to help needy students at Seoul	23.06	Seoul station students
Arthur T. Pierson Memorial Fund	411.33	Pierson B.I.
John D. Wells Mem. Fund, for work among the students in Seoul	91.51	Seoul station students
John D. Wells, Mem. Fund, for work among students in Seoul	23.10	Seoul station students

I.A. 56-41 Board's Recommendation on Opportunity Giving It was voted to approve the Board's recommendation to apply the 1957 opportunity giving for women to the three following items: Chungsin Girls School hall, Sin Myung Girls School chapel, and Severance Rehabilitation.

I.A. 56-42 Rehabilitation of Chinese Church in Seoul It was voted to approve helping the rehabilitation of the Chinese Church in Seoul on the same basis as help was given to rehabilitate Korean churches.

I.A. 56-43 Chungju Station requests It was voted to instruct Chungju Station to present its requests to the Mission in proper form and in eight copies.

I.A. 56-44 Union Christian Service Center Constitution It was voted to refer with power the constitution of the Union Christian Service Center to Dr. Adams and Dr. Terrey for approval.

I.A. 56-45 Date for Mission Meeting It was voted to open the annual meeting of the Korea Mission on June 21st at 7:30 P.M.



KOREA



March 15, 1956

Dear Friends:

These are some of the 4,500 students who wanted to enter Chosun Christian University in Seoul, Korea, last year.

Such numbers overflowed classrooms - so took their entrance examinations in the outdoor amphitheatre on the CCU campus.



Yet hundreds had to be turned away. An enrolment of 2,300 taxes all available facilities at CCU; not more than 700 freshmen can be accepted.

In the heart of busy Seoul, Severance - a hospital, a nurses' training school, and a medical college - minister to the sick and wounded, and teach Korean men and women how to do the same.

Severance and CCU have had years of close association; now they are uniting in order to enrich and strengthen the training they may give young Korean men and women for



"Christian service in all walks of Korean life". Despite ravages and setbacks from wars and occupations they go forward because they must, and in faith that support will come.

Your contribution can provide such practical things as medicines, artificial limbs, books, laboratory equipment, and heat for the long cold winters. It can provide funds for the rehabilitation of frightfully damaged buildings. Through scholarships it can make a Christian education available to those without the means to pay for it. It can assure to these two institutions the continuation of their pioneering Christian service to Korea.

Will you help?

Sincerely yours,

A handwritten signature in cursive script, reading "V. J. Brumbaugh".

President

COOPERATING BOARD for CHRISTIAN EDUCATION in CHOSUN



Paik Decade as CCU Head Marked by Wars, Reconstruction

L. George Paik, president of Chosun Christian University in Seoul, Korea, completed ten years as head of that institution on December 18, 1955. CCU, which celebrated its fortieth anniversary last April, is Korea's oldest university.

Dr. Paik's connection with the university dates from 1927, when he joined the staff of what was then Chosen Christian College as Assistant Professor of Biblical History and Literature, and Occidental History. In 1928 Dr. Paik became a full professor, and was also named Director of the Literary Department. For two years (1928-30) he was concurrently teaching history at the neighboring women's college, Ewha.

Within four years of joining the college staff, Dr. Paik was serving as Secretary of its Board of Managers; on the College Council; and on many committees.

Dr. Paik, along with his colleagues, was "dismissed" from Chosen Christian College when the Japanese took over the school following Pearl Harbor. Dr. H. H. Underwood, president, was deported to the United States, and the institution was given a Japanese president and a new name. Immediately following the liberation of Korea in August 1945, however, a group of former staff members, including Dr. Paik, formed a committee to recover the property and reorganize a faculty. The first Korean named president of the reorganized college, Dr. U. K. Yu, resigned shortly to become Director of the Bureau of Education, and Dr. L. George Paik succeeded him as president.

Within the next ten months the institution was raised to university status with four colleges, and continued to grow and prosper. "Students knock on our door from all parts of the country and from China for guidance and preparation for their life work," President Paik wrote. Enrolment had reached 1400 before the Communist invasion of Seoul, after which staff and students were dis-

(cont'd on page 2)

* "KOREA" — Second Issue

This is the second number of "Korea", a news sheet to keep you abreast of developments at Chosun Christian University and Severance Union Medical College and Hospital, located in Seoul, Korea. Copies of the first issue (June 1955) which gave a brief history of these two institutions and tells of the first official steps towards their merger, may be secured, without charge, by writing to

Cooperating Board for
Christian Education in Chosen
150 Fifth Avenue, New York 11, N. Y.

Left: Chapel exercises are held in the outdoor amphitheatre of the University. CCU, an institution enrolling 2300 students, has as yet no chapel building.

Creighton, Architect, Aids in Severance Hospital Development

Mr. Roy L. Creighton, architect and Presbyterian missionary, spent eight months, from February to October 1955, in Seoul, Korea, developing plans and supervising early construction stages of the Eighth Army Memorial Chest Unit. This assignment for the Cooperating Board for Christian Education in Chosen was made possible by one of its member agencies, the Board of Foreign Missions of the Presbyterian Church in the U.S.A., under which Mr. Creighton has been serving since 1921.

The chest unit is the first building of the Severance Union Medical College and Hospital to be built on the campus of Chosun Christian University, following recent steps toward a merger of the two institutions. The hospital and medical college, now located in the heart of Seoul, were badly damaged during the Korean war. Present plans are to move the hospital, college and nursing school to the site outside the city, leaving only an emergency clinic on the present property. In the meantime, buildings on the original compound have been partially restored for present use.

While in Seoul, Mr. Creighton aided also in the overall planning for the moving of the hospital, the use of its present property, and other developments on the CCU campus.

Mr. Creighton has been in the property and mission architecture departments at the home office of the Presbyterian Board of Foreign Missions since 1953. His ex-

(cont'd on page 3)



Paik Decade (cont'd)

persed — many killed — and the campus ravaged. Efforts to start over in Seoul during its brief recovery by United Nations forces were again stopped by their rout; this time the university set up a refugee tent campus at Pusan in the South, and shortly had 1800 students there. Since late 1953 the Seoul campus has again been in use.

The period of Dr. Paik's presidency has been a turbulent one for the school and for the country of Korea. On many occasions during this decade Dr. Paik has been called upon to serve his government on special assignments and missions. From May 1950 until February 1953, he was on leave to act as Minister of Education. He served as chairman of the Government's special Commission on Reception of the UN Commission in Korea during 1949-50, and during that same period gave many lectures for the Government in outlying areas. Early in 1954 he went on a Government mission to Southeast Asia, and later in the year headed the Korean delegation to the UNESCO conference in Uruguay.

Dr. Paik was active on committees preparing for the literacy campaign in Korea under Frank Laubach in 1950, and for the visit of Stanley Jones to Korea that same spring. In the summer of 1951 he gave a series of lectures at the University of California in Berkeley, and presented in person a plea for United Nations' assistance for the Korean educational program. In the spring of 1955 he served as a member of a team of Far Eastern educators cooperating on a survey of Silliman University in the Philippines.

Chosun Christian University, of which Dr. Paik is the head, has, despite all setbacks, grown to a total enrolment of 2300, and now comprises seven colleges and the graduate school. In the spring of 1955 steps were taken to merge CCU and Severance Union Medical College and Hospital, an institution with which it has had a long history of close association and cooperation. Dr. Paik is acting as chairman of the joint boards while all necessary steps are being taken to complete this union.

Dr. Paik has his B.A. from Park College (Parkville, Missouri, 1922) but had earlier attended the Anglo-Chinese College in Tientsin, China. He received a Th.B. from Princeton Theological Seminary in 1925 and an M.A. from Princeton in the same year. In 1927 he secured a Ph.D. from Yale, and was ordained to the ministry by the Kansas City (Missouri) Presbytery. Dr. Paik has honorary degrees from his alma mater (D.D. 1948) and from Springfield College, Springfield, Massachusetts (D.Hu. 1954).

Dr. Paik is a Fellow of the Royal Historical Society of Great Britain. He has written many articles on religion, biography, history, and Korean folklore.



*Left: President and Mrs. Paik of Chasun Christian University.
Right, top: Graduate School building at CCU nears completion.
center: New Science Hall on CCU campus is seen behind Underwood Hall; part of open-air amphitheatre seen at lower right of picture.
bottom: President Paik and Dean Kim Yun Kyang of the Graduate School start the center roof beam on its way up at ceremony in which documents were also placed in the cornerstone of the new Graduate School building. Raising of the roof beam is an Oriental custom roughly equivalent to our cornerstone laying.*

The Korean Republic

Seoul, Monday, January 9, 1956



The Eighth U.S. Army Memorial Chest Hospital is already half built. The largest AFAK project will be completed by next summer. (U.S. Army Photo)

Chest Hospital Building Gains Halfway Mark

Seoul Military Post has announced reaching of the halfway mark in the construction of the Eighth U.S. Army Memorial Chest Hospital, a \$470,000 Armed Forces Assistance to Korea project.

The Chest Hospital is to be an integral part of the Severance Union Hospital and Medical School. The new building is located on the campus of Chosun Christian University in the outskirts of Seoul.

Construction of the SMP-sponsored project, the largest and most costly ever attempted with AFAK funds, began May 15. Though the winter weather has slowed construction, it is expected that the hospital will be finished and ready for use this summer.

Beds for 150

When completed, the hospital will provide beds for 150 patients. The hospital will house an experimental surgical unit for training Korean resident physicians and nurses in the diagnosis and surgery of chest diseases, as well as a fully-equipped outpatient clinic available to the general public.

The four-story hospital building has a modified "H" design and is fabricated with reinforced concrete. Roy L. Creighton, New York architect, drew the original plans, utilizing the most advanced architectural innovations. He placed great emphasis on natural lighting, yet provided extended ledges between floors so that patients may be protected from the sun's glare.

The floors of the building are made by pouring concrete over 8" by 16" concrete blocks separated by steel rods. After drying, the rough surface is smoothed and then asphalt tile is fitted over the concrete.

Of the \$470,000 AFAK con-

tribution, \$400,000 was earmarked for construction materials. The remaining \$70,000 will be used to purchase medical equipment. Severance Hospital is supervising the actual building and paying the labor costs.

Creighton . . . (cont'd)

perience with mission architecture dates back to 1915 when he went to China on a five year appointment for the Y.M.C.A.; another five years were spent at the Mission Architects Bureau in Shanghai.

Mr. Creighton went to the Near East in 1928 because of unsettled political conditions in China; during the next five years he erected the new medical school buildings at the American University of Beirut, and erected the library at Robert College in Istanbul. In 1933 he returned to China to teach in the Mission Engineering School in Peking, and to supervise mission building in many other parts of the country.

During the war Mr. Creighton was in a Japanese internment camp for six months. After repatriation and recuperation in the United States, he made a trip to Colombia and Venezuela, South America, to advise in the mission building program there.

From 1945 to 1949, with the exception of a few months in the United States, Mr. Creighton was again in Shanghai, and the following year in Hong Kong, in charge of the post-war program of property rehabilitation. From 1950-52 he had similar responsibilities in Bangkok, Thailand.

Mr. Creighton is an alumnus of Occidental College in Los Angeles, California, and has had four years of graduate work in architecture at Harvard University, Cambridge, Massachusetts.

The Commanding Officer of Seoul Military Post, Col. J. E. Golden (U.S. Army), in expressing his appreciation for Mr. Roy L. Creighton's services, wrote, in part: "You have arrived in Korea nine months ago, even before the ground was broken for this biggest Armed Forces Assistance to Korea Project. You quickly took charge and completed the design in an amazingly short period of time, to the satisfaction of all concerned. Without wasting a day, you got the project under way. It pleases us greatly that you have kept up this initial momentum and are working on the third story already. The Army considers your association with us a very pleasant and profitable one."

CCU Dedicates Women's Lounge, Dining Hall; Five New Buildings are First in Twenty Years; More are Needed

(The author of this report, Horace G. Underwood, is a grandson of the founder and son of the third president of Chosun Christian University. He is serving on the faculty at the University as a missionary under the Presbyterian (USA) Board of Foreign Missions.)

"The Sycamore", a small lounge for the women students of Chosun Christian University, was dedicated at a simple ceremony on November 23, 1955. Five days later our new dining hall — accommodating forty faculty and 200 students at one time — was completed and put into use.

These are the first buildings we have dedicated in twenty years, and are the first two of five going up on the campus today.

"The Sycamore", though a small building — one story, about 30' x 40', with a single large social room, a tiny kitchenette, and a quiet corner for girls who want to lie down and rest — has special significance for us in many ways. In the first place, this is the first time in the history of coeducation in Korea that a school has made a particular effort to provide for its girls and, small though it be, it



*"drafty
wooden
shacks"*

demonstrates again that it is the Christian schools and the Christian Church that introduce new concepts of concern and service.

Even more, the lounge is a tangible expression of the growing place of women on our campus. During the past seventy years women have emerged from a life of close seclusion to a place of virtual equality with men in many walks of life. Here at the Chosun Christian University we have about 150 women in a student body of 2300; they are here as full-fledged students who were admitted on equal terms with the men to study the same courses in the same departments and to graduate with the same standards. It is still too early to assess the results (the first coeds graduated in 1951), and it would be foolish to claim that we have broken all the barriers of prejudice, but the fact remains that our women graduates are recognized as being on an academic par with the men.

Ever since our return from the "refugee campus" in Pusan, the students and faculty have had to eat in bedraggled Army surplus tents that had already outlived their usefulness as classrooms in Pusan; the nearest public restaurant is a hole-in-the-wall over a mile away.

As useful as the lounge and dining hall are, they are really very small, and scarcely affect the basic problem of trying to juggle 2300 students through facilities built for 400. By spring, however, we hope to move into the new Graduate School Building and by fall the big new Science Building should be ready. These two together will almost double our

classroom space and enable us to pull down the unsightly row of drafty wooden shacks we have had to depend on for the last two years.

The other large building going up on our campus is the Eighth Army Memorial Chest Hospital, the first Severance unit to come to the CCU campus. (Formal steps to merge the two institutions were started in April 1955. — *Ed.*) Materials provided by the U.S. Armed Forces Assistance Program have amounted to about two-fifths of the cost of the buildings; another fifth has come from Korean friends and alumni. The rest is being given by supporting churches and individuals in America.

We are naturally delighted with this material progress of the school, but the picture is not all rosy. Even with the new buildings we will be crowded. Our library is still jammed into the attic of one of the older buildings, with stack space for only three-quarters of our books and a reading room that will barely hold a hundred students. We have no place for chapel services and student meetings but the open air amphitheater, and, beautiful though it is, temperatures below freezing somewhat cool attention and enthusiasm.

The caliber of our faculty is slowly improving, but is still far below what we would like. Neither government nor church assistance to Korea has, in the past, put much emphasis on training new leaders and teachers. In 1935, for example, when the college had a student body of four hundred, there were six missionary families and six or eight of the Korean faculty men who had received training abroad. Today we have two missionary teachers and less than a dozen men with foreign schooling. School fees, at about \$150, though the lowest in the country for a major university, are still high for many of the students, and we have few scholarship funds available.

Chosun Christian University is going forward in faith, with pride in what it has been able to do for Christian leadership in Korea in the past, and with hope that it can maintain this standard in the face of the rising demands of a growing church in a growing country. It needs our help — help in material gifts, in personnel, in moral support, and help in prayer.

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"Korea" No. 2

March 1956

CHRISTIAN: RECONCILIATION POSSIBLE?

A Presbyterian seminary professor points out that Judaism and Christianity share much common ground in Old Testament faith. He predicts that "when the Church exhibits in its life the Messiahship of Jesus, . . . then the world, and the Jews especially, will take notice"

But the main issue between Jew and Christian is the matter of Jesus Christ. A Jew as we define him is one who, while accepting the Old Testament, does not or does not yet accept Jesus Christ or the New Testament; the Christian, on the other hand, is essentially a Jew who does.

Before this major issue can be met in a reasonably satisfactory way, it is necessary to clear away some of the peripheral debris which has piled up during the centuries of conflict.

Against the Church, the Jew, on his side, has charges to make which, if sustained, would make a dialogue of any kind impossible; and until such charges are swept away, the main issues cannot be tackled.

Always overshadowing any discussion of the claims of Jesus Christ, or of the Church for Him, is the record of the suffering of the Jew at the hands of the Christian. It was no ordinary torment; bad enough to be persecuted, but to recognize as the chief weapon of condemnation in the enemy's arsenal your own sacred Scripture, analyzed with a malevolent acumen that assigned all the curses to the Jews and all the blessings to the Church—that made an ineradicable impression of evil. It led Jews to the conviction that at best the Church was the "rod of divine anger," like Assyria.

For its part, Judaism emphasized the more obviously pagan characteristics of the Church; ultimately it set the Church down as violating almost if not all of the Ten Commandments at once. Roman Catholicism was an easy mark for charges of idolatry, blasphemy, apostasy, Sabbath-breaking, and so on. Since the Reformers made many of the same charges against a corrupt Church, this tended to confirm the Jews in their views; the countercharges levelled by Rome against all non-Romans strength-

ened this conviction.

At worst, therefore, Christianity to Jews was a mass of pagan superstitions, magical and absurd beliefs and practices, and abominable behavior, all stemming from belief in a three-headed God (or three Gods, one of whom was a renegade Jew). At best it could be regarded as a dilute form of Judaism, tricked out with ornamental features to attract the mobs, especially with an easy promise of salvation, and with the consequent tendencies and results. A friend of mine, a devout Jew, put it in almost precisely those terms: Christianity is the socially acceptable form of Judaism.

We need not long delay with a refutation of these charges. At most, they are only true of part of Christianity part of the time.

Essential Christianity cannot be dismissed as a pagan religion. Since it cannot be divorced from its Old Testament background, any basic charge against Christianity becomes a basic charge against Judaism. They have the same God and many of the same rules. The Ten Commandments have always occupied a basic position in both faiths, whatever the theological framework in which they are placed.

This applies in reverse as well. Many of the Christian charges against Judaism are equally trivial. Both are ethical monotheistic religions of the highest order. Both Christianity and Judaism exhibit the prophetic spirit of self-criticism, so that both are constantly in the process of reform and restoration on the basis of the Biblical revelation. Each such reform brings them closer to the fountain of truth and inevitably closer to each other.

Now, the basic Christian charge against Judaism needs to be dealt with more carefully. This is not really a charge, but a dismissal of the whole case. The argument is that Judaism has

been swallowed up and superseded by Christianity, so that there really is no reason for Judaism at all.

That argument naturally makes Judaism's survival somewhat of a problem for the Church. Historically the solution was found in the idea that the Jews were suffering punishment for their rejection of Jesus Christ—and the Church was not always averse to demonstrating the validity of this doctrine by encouraging the local authorities to carry out the manifest will of God.

We may well think it true that the destruction of Jerusalem and the Temple in A.D. 70 was a judgment on Israel and confirmed the prediction made by Jesus as to the consequences of rejecting him. But to suppose that God persists in punishing descendants of his recalcitrant people for a period of 1,900 years seems rather difficult and finds no parallel anywhere in Scripture.

On the other hand, the survival of the Jews can hardly be explained on the grounds that they are examples of what happens to those who reject Jesus Christ. It is an inescapable conclusion that God has preserved unbelieving Israel in as miraculous, or even more miraculous, fashion than is recorded in the Bible, and that he has done so for a definite purpose.

This preservation of Israel, as well as its suffering, is not only an embarrassment to the Church, but a judgment on it as well. Surely God intended that the Church should carry on where the old Israel left off, and that the essential life and being of Israel should continue in the Church of Christ along with the ingathering of the Gentiles. There is little reason to doubt that had the Church sufficiently fulfilled this purpose, the Jews who did not come along would gradually have merged into the surrounding populations, and Judaism would have

(Continued on page 26)



R_x for Korea

Chung Nung Presbyterian Church in Seoul, South Korea's capital, was rebuilt from the ground up.



Aid from American Presbyterians and others plus the self-help of Koreans saves lives and rebuilds the Christian community

By Arthur S. Joice

Photographs by Raymond C. Provost, Jr.

In the past five years the Presbyterian Church has spent more than \$2,000,000 in Korea on relief and rehabilitation. This huge sum was divided evenly between these two efforts to relieve suffering and renew hope among the needy of that war-torn country. The following on-the-spot report by Arthur S. Joice, secretary for special offerings, is an attempt to describe something of what has been done with the One Great Hour funds and to assess the future need.

—THE EDITORS

THERE have been two aspects to our work of compassion in Korea—immediate personal relief and long-range rehabilitation. Both of these are essential in a country that has been ravaged by war. One preserves life and health; the other gives hope for a better future. What have these meant to the Korean people?

Relief puts food in empty stomachs, clothing upon shivering bodies. It pro-

vides such things as vitamins and emergency medicine to refugees who are ill and weak. In other words, it takes care of the present and immediate needs of the victims of war and other catastrophe.

During and immediately following the bitter fighting in Korea, this was the urgent need of the hour. Our missionaries and relief workers moved up and down the peninsula feeding the hungry, clothing the naked, and ministering to the ill. No one could even begin to estimate how many lives were saved due to these heroic efforts and the fact that funds and supplies were available to do the work—funds provided by the Church through the One Great Hour of Sharing.

Many times our mission buildings were jammed with refugees finding shelter from the cold and snow. Thousands were given warm coats and shoes and underclothing, while tens of thousands received soup and rice and bread to preserve the will to live. And somehow they did live—most of them—be-



A student at a Church-supported nursery day-school in Seoul warms her hands as she waits for her working mother after classes.

cause the Church was there.

Today there is no fighting. Refugees no longer choke the roads and storm the relief centers. Yet personal relief is still needed and is still being administered in the name of Christ. Why? Because Korea is far from being a place where extreme poverty is forgotten. Thousands still balance precariously upon the very edge of starvation; and the diseases of malnutrition, such as tuberculosis, are found everywhere.

Need for help

Orphans, widows with their children, old people, the wounded and maimed, and the chronically ill cannot take care of themselves. Nor can the economy of Korea provide the means, at this time, for their support. Our GIs were amazingly generous in helping all these groups; but now that so many have departed from Korea, our help is needed to carry on relief measures until the social service agencies of the nation are strong enough to cope with the situation.

It may be several years before that time is reached.

Rehabilitation might be described as "relief on a long-range schedule." It is partly the building up of people so that they no longer need the support of others—it is helping people to help themselves. It is also the rebuilding of institutions which serve people in ways which give them hope for a fuller life.

In October of 1953 the Presbyterian Church received a special offering as an extension to the One Great Hour of Sharing, for the purpose of helping put war-damaged Korean churches and institutions back into operation. This need ranged from repairing a damaged roof or floor to replacing windows, walls, and foundations. More than \$270,000 was raised for this purpose through the magnificent response of Presbyterians everywhere. Subsequent One Great Hour of Sharing offerings provided, in addition to relief funds, another \$750,000 for the rehabilitation fund.

The results have been dramatic.

Upwards of 450 churches damaged by war have been repaired or rebuilt. Often our aid has been very modest, but it has been combined with other assistance from armed forces or United Nations resources which have multiplied manyfold the effectiveness of the grant. And the Korean Presbyterians have more than matched what we have done by their own sacrificial giving. The churches so aided house 150,000 Presbyterian members and as many more who are seeking Church membership.

Need for education

Rehabilitation funds also went into many educational institutions to help train the leadership needed to lift Korea to economic, political, and spiritual self-respect. Among these are four institutions of college or university level with a total enrollment of 3,175; two schools of nursing with 150 students; eleven academies and high schools with 10,000 pupils; four Bible institutes with 875 students; and the Presbyterian seminary.



The Presbyterian Church at Waegwan, Korea, was just a bell tower (left) before rehabilitation. Today (right) it serves again.

Rx for Korea

which has 575 students.

Our medical institutions were so strengthened with One Great Hour of Sharing funds that the five hospitals and clinics are able to minister to tens of thousands of persons by providing to the ill and hurt 100,000 patient days each year.

In addition, One Great Hour funds have helped with three projects currently serving 150 amputees. Many of our fifty orphanages, twenty-three widows' homes, three old-peoples' homes, four day-nurseries, as well as foundling homes and a fine school for the deaf and blind, have also been aided.

Schooling and Christian education are provided to another 70,000 children by means of 700 Bible clubs through which children who are too poor to pay the high "public school" rates receive primary-school training, Christian teaching, love, and a start upon a more meaningful life.

The above Christian institutions serve more than a quarter of a million persons in the name of Christ, year after year.

What rehabilitation funds mean to a

congregation can be illustrated by the case of Chung Nung Presbyterian Church in Seoul. Standing on a ridge between Communist and United Nations artillery, this church was blown to bits by one of our demolition squads to facilitate an offensive. Now, sparked by a \$2,000 rehabilitation fund grant and aided by materials from AFAK (Armed Forces Assistance to Korea) and the sacrificial gifts of its own members, Chung Nung Church is rising as a tower of strength and hope among the dwellings of the government housing project which surround it.

The emphasis in all welfare relationships is upon helping people to help themselves. For instance, widows with small children are being given a knitting machine or sewing machine together with sufficient training and materials to start them along the difficult road to self-support.

Operation Cabbage Patch is the name of the program whereby orphanages are given a tract of land which they can cultivate and thus move toward self-sufficiency. A grant of \$500 or \$1,000 from rehabilitation funds will provide perhaps an acre of land upon which vegetables and two basic crops may be

grown—giving the institution a measure of continuing security and independence.

The amputee program is another element in the plan of helping people to help themselves. Amputees are often not wanted by their families since they are economically nonproductive. Given new arms or legs, however, and sufficient training to become proficient in any one of a number of lines, the amputees can make their own place in the economy of Korea. At the amputee vocational school in Taejon, 100 amputees are learning to use their new arms or legs in becoming tinsmiths, machinists, cabinetmakers, carpenters, weavers, basket makers, watch repairers, or farmers. Many of these had been beggars and outcasts before their rehabilitation began at Taejon.

And so the task goes on. There is hope that it may not be an endless task. For the Koreans have proved themselves to be a heroic people possessed of courage and great faith. The mountainous obstacles which they face in these days seem almost impossible to overcome. But great faith can remove mountains, especially if the Church in America continues to stand behind our brothers in Korea.



Much of Seoul's Severance Christian Hospital was a gutted wreck (left) after the war, but now is rebuilt and in full operation.

Dr + Mrs R K Smith

Mission Office
Seoul, Korea
March 19, 1956

Letter 56-4

Dear Members of the Mission:

We have two sets of Board actions to report to you this time. The first set is of actions taken as of December 31, 1955, by the Committee on the Closing of the Books:

55-1362 Grant of \$103.50 to Keimyung College \$103.50 was granted for the construction of a new wing at Keimyung College, (Projects outside the Budget), Korea Mission, from Eagle Rock Church, Los Angeles, California, in memory of the Rev. Edwin P. Thomson.

55-1363 Grant of \$500.00 for Dr. Kenneth M. Scott's work in Taegu \$500.00 was granted for Dr. Kenneth M. Scott's special work in Taegu, (Projects outside the Budget), Korea Mission, from the Robinson Foundation, Philadelphia, Pa.

55-1364 Grant of \$103.50 for Presbyterian Hospital, Taegu \$103.50 was granted for the Presbyterian Hospital, Taegu, Korea (Projects outside the budget), Korea Mission, from Eagle Rock Church, Los Angeles, Calif.

55-1365 Grant of \$500.00 for Jeep for Seminary in Seoul \$500.00 was granted for a jeep for the Seminary in Seoul, Korea, (Projects outside the budget), Korea Mission, from the Rev. and Mrs. W.L. Livingston, Spokane, Washington.

55-1312 Grant of \$250.00 from Medical Charity Fund for 1955 It was voted to appropriate \$10,000 of the funds available from the 1955 Women's Summer Offering for the Board's Medical Charity Fund for 1955 which was approved in Board action 55-596, as follows, and to authorize the appropriate field body to distribute these funds in accordance with the understanding that the money is to be used for medical charity work:

	Korea	\$250.00
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55-1309 Grants from 1955 Capital Funds It was voted to approve the following appropriations from 1955 Capital Funds with the understanding that any items in the list not covered in 1955 will be referred to the Board at the meeting on February 21, 1956, through the regular channels, for appropriation from the 1956 Capital Funds:

Korea	Severance Union Medical College and Hospital, Seoul	\$38,000.00
	Chosun Christian University, Seoul	50,000.00

The following actions were taken by the Board at its meeting on February 20-21, '56, pertaining to Korea:

56-84 Resignation of Miss Dorothy L. Clawson, R.N. The Board voted to accept, with regret, the resignation of Miss Dorothy L. Clawson, R.N., of the Korea Mission effective Dec. 31, 1955, because of her acceptance of a position at Yale University School of Nursing. It was noted that Miss Clawson was appointed on February 7, 1927, but has been on leave of absence since November 1, 1954. The Board expressed its appreciation to Miss Clawson for her service in China and Korea and extends its best wishes for her work in this country.

56-85 Resignation of Rev. and Mrs. William B. Lyon The Board voted to accept with regret the resignation of the Rev. and Mrs. William B. Lyon of the Korea Mission, effective December 31, 1955, in order that Dr. Lyon may accept the

pastorate of the Lamoine Valley F... , Illinois. It was noted that Dr. and Mrs. Lyon were appointed on Dec... , 1922, and continued in service in Chile and Korea until their leave... March 31, 1955. The Board expressed appreciation to Dr. and Mrs. Lyon... service both in Chile and Korea and extends its best wishes to them... enter work of the church in this country.

56-182 Furlough for Mr. and Mrs. E. Otto DeCamp Upon the request of the Executive Committee of the Korea Mission, the Board voted to grant a twelve month furlough to the Rev. and Mrs. E. Otto DeCamp of the Korea Mission beginning July 1, 1956, after 4 years and 10 months on the field, with the understanding that this exception to the furlough schedule under Board action 51-691 is made because of the continued strain of post-war work in Korea.

56-183 Permission for Mrs. John F. Genso to reside in Korea until May 1, 1956 Pursuant to Board action 55-24 granting permission for Mrs. John F. Genso, retired from Korea Mission, to reside in Korea until January 1, 1956, and upon the request of the Executive Committee of the Korea Mission, the Board voted to extend permission for Mrs. Genso's residence in Korea until May 1, 1956.

56-184 Permission for Miss Gerda O. Bergman to reside in Japan The Board made record that pursuant to Board Action #54-1074, Miss Gerda O. Bergman, retired from the Korea Mission, returned to the United States in August, 1955, after residence in Japan. Upon the request of the responsible field organization related to the Korean Church leaders in Japan, the Board voted to permit Miss Bergman to again take up residence in Japan until December 31, 1956.

56-185 Assistance in Transportation and Duty on Cars for Rev. Robert F. Rice and Rev. Peter van Lierop The Korea Mission having approved the Rev. Robert F. Rice and the Rev. Peter van Lierop (KBA 56-4 and 9), taking a car to the field, the Board voted to assist in the cost of freight and duty up to the full amount, if necessary. When the actual amount required is received from the field, approval will be given to make this sum available, as a charge to the Motor Vehicle Fund, thereby constituting a Board equity in the cars.

56-186 Sale of Chungju land authorized Upon the recommendation of the Executive Committee of the Korea Mission (KBA 55-39), the Board voted to authorize the sale of marginal land at Chungju, Korea, as follows:

Lot No.	91-2	for	151.9	pyung
"	90-2	"	236	"
"	91-1	"	16.8	"
"	92-8	"	72	"
"	92-9	"	12	"
"	92-7	"	457	"
"	92-10	"	313	"
"	92-13	"	910	"
			<u>2,168.7</u>	pyung (approximately 2 1/6th acres)

It is understood that this sale is for the purpose of clearing up confusion concerning the ownership of four Korean residences built upon this land illegally during World War II and that all proceeds from this sale will be returned to the Board.

56-187 Record of Gift of \$500 for Clinic at Ai Rak Won Leprosarium. The Board made record of the gift of \$500 from the United Nations Korean Reconstruction Agency to the Korea Mission for the completion of the purchase of equipment for the clinic at the Ai Rak Won Leprosarium.

56-188 Grant of \$8,500 for Missionary Residence at Chosun Christian University Upon the request of the Executive Committee of the Korea Mission, the Board voted to grant \$8,500 from Korea Rehabilitation Funds in the "One Great Hour of Sharing" 1956 budget for repairs on the missionary residence at Chosun Christian University, Seoul, Korea, which is to be occupied by Mr. and Mrs. Horace G. Underwood.

56-117 Grant of \$4,000 to Radio Station Upon the recommendation of the Office of Broadcasting and Films, the Board voted to grant \$4,000 from Crisis Area Funds to meet the Presbyterian Foreign Board's share of the urgent beyond budget needs of Radio Station HLKY as outlined by the Korea Committee of the Division of Foreign Missions and RAVEMCCO (total request to all Boards - \$10,000.).

56-119 Grant of \$1,200 for Literacy Program for Parents of Bible Club Children Upon the recommendation of the Secretary for Literature and Publications, the Board voted to grant \$1,200 from Crisis Area Funds for a new literacy program for parents of Bible Club children in Korea.

56-189 Grant of \$314 to Severance Medical School \$314 was granted for Severance Medical School, Seoul, Korea, (Projects outside the budget), from Detroit Presbytery. (Already made available to the field)

56-190 Grant of \$500 to Keimyung College \$500 was granted for Keimyung College, Taegu, Korea, interest of the Rev. Archibald Campbell, (Projects outside the budget), from the First Presbyterian Church, Olean, New York.

56-102 Opportunity Giving of Women's Organizations for 1957 The Board voted that the 1957 Opportunity Giving of Women's Organizations be designated for the following building projects in Korea: Chungsin Girls' High School; Taegu Hospital Chapel; Severance Hospital, Nurses' home; Severance Hospital, Dining Room.

56-38 Invitation to a Korean to participate in a deputation to West Africa PU Pursuant to Board Action #55-867 authorizing the Administrative Council to implement plans for advance in the Cameroun, and in view of the action of the West Africa Mission relative to this advance, the Board voted to invite the following persons to comprise a deputation to visit West Africa from July 1, 1956 through August 15, 1956: Rev. Jacques Beaumont, France; Miss Sybil Bailey, India; Dr. L. George Paik, Korea; Rev. Raymond W. Teeuwissen, Switzerland.

56-252 Memorial Minute for Dr. Ernest Freeman Hall (abbreviated) "The Board made record of the death on Dec. 16, 1955, of the Rev. Ernest Freeman Hall, D.D., who rendered distinguished service to the Board for many years as missionary and secretary. Dr. Hall died suddenly at his farm home near Cowantown, Md., still active as stated supply of the Christiana Presbyterian Church in Delaware, though approaching his 88th birthday. He and Mrs. Hall, who was Miss Harriet McLearn, a missionary of the Board whom he married in Korea, had celebrated their 50th anniversary in October.....He went as a missionary of the Board to Korea in 1903. Dr. Hall was stationed at the post of Pusan during the Russo-Japanese War, then was transferred to Seoul for evangelistic work. In 1909 he returned to the U.S.A. for health reasons....." He served the Board in various capacities from 1909-1918, and from 1919 to 1938 (Western District Secretary, special secretary in Home Base Dept., Eastern District Secretary, secretary for publicity and missionary education, and secretary of the Dept. of Annuities). After retirement he did supply preaching and for the last five years of his life served the Christiana Church "where he did outstanding work." At his funeral, "a pastor mentioned a recent brilliant and up-to-date address on Korea which Dr. Hall had given to a large audience in Wilmington. The general presbyter spoke with amazement of the transformation which Dr. Hall had effected in the Christiana Church and counted him, at 87, as the youngest man in spirit in New Castle Presbytery."

The following actions of general interest were taken at the Feb.-20-21 meeting:

Report on Overseas Trip of Dr. Paul S. Wright "On Tuesday, Dr. Paul S. Wright, Moderator of the General Assembly, in reporting on a recent evangelistic mission to the churches of Japan, Korea, Hong Kong, and the Philippines pointed out that the churches in these areas are 'getting out of hand' because of their rapid growth and that in 'the climate of change' that existed today 'things are happening that will shake the world for centuries to come'".

Report on 17th Quadrennial Conference of the Student Volunteer Movement Miss Margaret Flory, Chairman of the Planning Committee for the 17th Quadrennial Conference of the Student Volunteer Movement, reported that 3,500 students from 92 countries spent a week in Athens, Ohio, following Christmas, 1955, deliberating on "Revolution and Reconciliation". Some of the overseas delegates enroute to their homes together with American students going abroad to study, will be organized as Ecumenical Mission teams to extend the findings of the Conference."

56-35 Overseas visit of Dr. John C. Smith The Board voted to approve Dr. John C. Smith accepting the assignment of the Division of Foreign Missions of the National Council of Churches to attend an I.C.-K.C. consultation in Bangkok, Thailand, called for consideration of the Asia Council on Ecumenical Mission, and to authorize Dr. Smith enroute to make a secretarial visit in behalf of our Board's work in Korea, Japan, Hong Kong, Thailand, the overall period to be approximately February and March 1956 and the charge to be against Ecumenical Projects and Mission."

56-105 Additional Members for the Pacific Fellowship Mission Pursuant to Board action 55-1134 setting up the Pacific Fellowship Mission Team in which the Committee on Women's Work of the Board of Foreign Missions was to nominate an Asian woman as a member of the team, the Board voted to invite Mrs. Reuben N. Solomon of the Village Training Program under the India Priority to be the Asian member of the Pacific Fellowship Mission Team and to authorize the request that she join the team in the United States in order to give her opportunity for some leadership training experience during the month of August. The team consists of the following members: Mrs. R.C. Carl, Mrs. Ellen H. Lang (Alaska), Miss Margaret Shannon, Mrs. Reuben N. Solomon (India), and Mrs. James W. Wiltsie.

56-54 Participants in the 1956 Consultation Upon the recommendation of the Secretarial Council, the Board voted to approve the following participants in the April, 1956, Consultation with the understanding that the Secretarial Council be empowered to invite other participants if they felt it necessary or desirable:

Board Members and Executive Staff

Field Representatives

Wives of the Field Representatives who will be on furlough in the U.S.A.

Delegates from churches

....Korea

Dr. Kyung Chik Han

Rev. Kwang Kook Ahn (alternate)....

56-178 Delegates to General Assembly The Board made record that the following official delegates were elected by their Missions to the 168th General Assembly meeting in Philadelphia, Pa., beginning May 24, 1956:

...Korea: Rev. Robert F. Rice

Rev. George Adams, Alternate....

56-111 Allocation of 1956 Repair Fund The Board voted to approve the following allocations from the 1956 Repair Fund:

...Korea \$2,200....

Plans for 1956 Study Fellowship and Workshop for Approved Candidates

56-40 The Board voted the holding of a second Study Fellowship and Workshop for Approved Candidates in 1956 based upon the experience of the 1955 Study Fellowship program.

56-42 The Board voted to appoint the Rev. Donald P. Smith as Director of the 1956 Study Fellowship and Workshop for Approved Candidates beginning January 15, 1956, and to grant Mr. Smith a one year's leave of absence from his duties as Eastern Area Secretary. Because of unusual circumstances a special supplement will be arranged later.

56-43 The Board voted to appoint Dr. and Mrs. Howard D. Hannaford as Deans in Residence for the 1956 Study Fellowship and Workshop for Approved Candidates as of June 15, 1956, a supplement to be arranged later.

56-80 Ministry to Service Personnel The Board voted to approve for recommendation to the Executive Committee of the Emergency Service Commission, the following proposed adjusted budget for 1956, the proposed budget for 1957 and the financial report of 1955 for Ministry to Service Personnel Overseas:

<u>Projects</u>	<u>1956 Budget Approved</u>	<u>1957 Budget Proposed</u>
... Korea	\$2,000	\$2,000

<u>Projects</u>	<u>Unexpended Bal.</u>	<u>Total Receipts 1955</u>	<u>Expenditures</u>	<u>Unexpended</u>
	<u>12/31/54</u>	<u>as budgeted</u>		<u>Bal.</u>
				<u>12/31/55</u>
...Korea		\$2,000.00	\$1,000.00	\$1,000.00

Receipts for 1955 At the closing session of the Board, deep gratitude was expressed that in 1955 receipts for the overseas work of the Board amounted to \$8,009,223., the largest sum ever received in the history of the Board.

.....

Now just a few comments, particularly in connection with Board action 55-1309. This concerns S.U.M.C. and C.C.U. The first item, \$38,000, is the completion of an item for \$100,000 low on the priority list in Executive Committee action B.A. 56-11. The second item for C.C.U. appears on no requesting list from the field. This is because there is still confusion as to the field's responsibility to request funds for these two institutions which have a Cooperating Board in the U.S.A. with direct contacts to the Board through representation. Because of this the institutions have not been supplying the field with adequate information with regard to their needs, even though we have membership on the Board of Directors. This dual relationship has caused considerable confusion which we are hoping to get straightened out, possibly during John Smith's current visit. These appropriations, however, are for current rehabilitation work that has already been commenced, and which has been duly authorized by the Board secretaries serving on the Cooperating Board in New York City.

In connection with Action 56-183 concerning the extension of Mrs. Genso's current service on the field, though the action reads "May 1" there is a possibility that this will be later corrected to read June 1. The following action concerning Miss Gerda O. Bergman I am sure will be of interest to all of us and especially those of her friends who may have opportunity to travel to Japan. Our Korean friends in Japan have put a very great value on the service she has given.

Action 56-102, concerning the opposition of women's organizations, has an error which should be corrected. The Hospital Chapel is the Taegu Sin Myung Girls' School Chapel. Further action will be coming out later from the Board concerning the amount of money that will be involved. We are deeply grateful that they have chosen these objects for their campaign in 1957. The income from this campaign is entirely outside and above the Rehabilitation funds that are coming to us now.

Dr. Smith has arrived and is being of great help to us on many points. We will be sending out another letter in a few days regarding the results of the various meetings, so will save further comments for that letter.

Very cordially,



Edward Adams
Field Representative

EA/ek

Dr R K Smith

February 9, 1956

Letter 56-3

Dear Members of the Mission:

There are two enclosures which I think will be of interest to you. The results of the survey which is being mailed today to the Board will be the basis for the discussion at the Conference in April. As indicated in the survey itself, it does not claim to be perfect; certain limitations in the formation of the survey have tended to throw it a little off balance but it is as good as we can do at the present time. I hope that further consultation and advice from individuals or groups will give us all the background that we need in making the survey more balanced when we enter into the conference itself. In other words, this written survey is final as far as its written preparation is concerned but there is still room for improving it between now and the conference in whatever opportunity is given for verbal presentation. It is still uncertain as to whether Dr. Han Kyung Jik will be able to get a visa. His alternate is the stated clerk of General Assembly, Rev. Kwang Koek Ahn.

The other enclosure is a letter being sent by General Assembly in a belated reply to something which the Han Gook group sent out about a year ago. Most of you who receive this will not have seen the original which is several times longer in its presentation. Needless to say it presents the seceding group in very rosy colors and the main body of the church from which they are separating as very villainous. The preparation of this letter is about 99% the result of the two men whose signatures are affixed. Some of our missionaries were consulted about the grammatical and language end of it.

A letter has just been received from our United States Moderator, Dr. Paul S. Wright, in which he expresses his very deep appreciation of the wonderful reception he received at the hands of everyone while touring through Korea. Quoting - "As you have opportunity to express this in the Mission please do so, inasmuch as it will not be possible to write everybody personally to whom I owe so much." He has backed up his interest with two sizable gifts for the Seminary and one small gift for Severance Medical College. He opens his letter with the strong comment, "From what I saw and heard in Korea and elsewhere I shall never again be the same person."

You will all be interested to know that because of Dr. Smith's being detained longer than he had planned before taking off for his series of conferences in Bangkok, he will not be able to visit Korea on his way there but on his return. That will be the 16th of March, for approximately one week. This information was by telegram and the covering letter has not yet arrived, so we do not know what he wants to accomplish in that week's time. I personally feel that it will be very difficult for him to hold the conferences I feel sure he will want to do and get around to all the stations. Possibly he may want the Executive Committee or the Church-Mission Conference held at that time. These are all suppositions; information will go out later as soon as I know.

There was a January 11th meeting of the Secretarial Council acting ad interim. Only two minor items came up in connection with Korea which I will summarize rather than quote in full. Action 56-2 allocated \$1,500 to Korea for the broadcasting program. Action 56-3 informed us of a long list of grants; our requested literacy program for parents of Bible Club children was being put on to a priority list - no funds available immediately.

Very sincerely,

Edward Adams

KOREA EVALUATION TOWARD A FIVE YEAR PROGRAM

Introduction

The following evaluation was made after many conferences both local and national. Most of the final draft was made by the Church Mission Conferences held Sept. 27-28, 1955, and Jan. 2-4, 1956, at which times the evaluation outline was gone over quite minutely. The weakness of the survey lies in the imperfections in the constitution of the Church Mission Conference which is still in a formative stage. This organization is comprised of representatives from the local church-station conferences with those presbyteries with which our missionaries are connected. It therefore still places larger emphasis on geographical representation rather than on functional representation. Consequently such functions as educational work, medical work, radio, etc., were represented incidentally rather than officially. Concomitantly union work of interdenominational work was not represented per se. These are organizational problems that confront us in the five year period that lies ahead. In spite of these limitations most functional activities were pretty well represented, union work fairly well represented by membership of the various Boards of Directors. An exception was the medical work, for which the Conference was quite dependent upon policy actions taken by the Mission annual meeting in June 1955, formulated by the medical committee of the Mission. The General Secretary of the National Christian Council was a member of the drafting group, and the Moderator of General Assembly was invited in ex officio for the discussions. The Stated Clerk of General Assembly is a permanent member ex officio of the Conference, as is also the Field Representative of the Board. Although there are doubtless flaws in this evaluation which may need to be corrected as time progresses, there is every reason to believe it is the best appraisal we can make under present circumstances.

I. Looking ahead for five years beginning in the fall of 1956, what will be the program in each area with which the Board is associated?

1. The definition and emphasis of ecumenical mission

The Presbyterian Church in Korea is a member of Korea National Christian Council, and through it retains relationship with National Council of Christian Churches and World Council of Churches. It also, last year, became a charter member of the Far East Committee on Ecumenical Mission. For forty years it has maintained missionaries in China and Home Missionary work in Manchuria and Japan among one to two million Koreans. Since these doors have closed, the Korean Presbyterian Church has offered to support two families to go to Thailand as part of the program of Far East Committee on Ecumenical Mission. As present political barriers break down and new doors open, we will look forward to increasing these relationships with our neighbor churches in other lands.

2. Evangelistic advance

Some of the problems of advancing the church in rural areas are as follows: (1) a large number of country pastors are taking city churches because of insufficient salaries and inability to educate their children in the country; (2) inability of farmers to build their churches because of low incomes; (3) the inadequacy of missionary aid in the rural program. Suggested solutions: improvement of the rural leaders' training school in Taejon; the establishment of special courses in agriculture in the Bible Institute and Seminary; the establishing of a rotating fund for church construction in the country, to be financed by city churches; that the Mission provide scholarship aid for children of country pastors (as an inducement to keep them in the rural areas) as a special five year project; that presbyteries suggest a program whereby missionary personnel could assist more vitally in the rural areas.

The Presbyterian Church of Korea is "on the spot" in connection with the program that has been developed for chaplain service in the R.O.K. Army. Because the R.O.K. Army was developed by American personnel who were thoroughly familiar with the whole idea of the value of chaplain service and because of the positions which many Christians hold in high places in the Korean government (including the presidency) and the active promotion of the idea by the Korean church assisted by the missionaries, a most unique thing occurred in the establishment of a Christian chaplains' service in the army of a country whose Christian population is as small as it is in Korea. This was made possible too by the ability of the Christians in the U.S.A. to subsidize the salaries of the chaplaincy. These subsidies came entirely from the special appropriations poured into Korea due to the war. At first most of the chaplains were recruited from refugees who had no regular income. With the passage of time the Korean Army has come to recognize their great value to the morale of the forces and have included them in their budgets, but on a scale on which no family could be supported. The rise in the cost of living has made it impossible to reduce the American subsidies to any extent, and this situation bids fair to continue for some time to come. On the other hand the Korean church is having great difficulty in supporting its own ministry, especially in rural areas. This whole problem was given considerable time in the discussion at the Conference. The estimated budget to maintain these 200 chaplains for 1956 is \$40,000. The Korean church has no formulated plan to get under this burden as yet, but the Korean members of the Conference agreed to a program of reducing this budget \$4,000 per year over the next five years. This, reduced to totals, means that to maintain the chaplains' force for the next five years, beginning with 1956, will require \$160,000.

3. Christian education

Education is the "big cry" in Korea today. For the first time in the history of Korea education is unrestricted except for economic limitations. This part of the evaluation was given serious and prolonged consideration by the Conference. The following problems face the church for the next five years: relationship of the various schools of higher education to each other and the need of a positive unified program, the maintenance of academic and religious freedom for church schools in a society which tends to be restrictive, the need of more church-centered higher education with special reference to women, the future relationship of Bible Clubs to the educational work of the Church.

In the area of higher education the interests of the Church can best be served by continuing our cooperation with Severance and Chosen Christian University on a broad cultural basis, and to bring the maximum impact of Christ upon the larger area of future leaders of Korea as represented in the different departments of the University. However, the most urgent need for a well trained leadership within the church seems to lie in the development on a limited scale of the two smaller colleges of Soongsil and Keimyung, for which definite requests are made to be put on the regular supporting budget of the Board. The following action was worded to convey the opinion of the Church Mission Conference:

"It is the conviction of the Church Mission Conference that the Keimyung and Soongsil Christian Colleges have a special place to fill in the life of the Presbyterian Church in Korea. These colleges only are under the direct ownership and control of the Korean Presbyterian Church, are conducted for the specific purpose of training Church pastors and leaders, and as Church educational institutions are maintaining particular Christian standards such as requiring active Christians only on the teaching and administrative staff, having a Christian student body, and a very definite, Church-centered Christian emphasis in classroom and on the campus. This can be achieved in Korea solely in a college that is directly under the control and jurisdiction of the Church itself. We believe that such institutions of higher learning are essential to the best development of the already large and still

fast growing Church of Christ in Korea under the new conditions in the country and in the indigenous church at the present time.

Concerning higher education, it was felt that a separation should be made in the present attempt to educate women in the Seminary and that the time has come to give tangible expression to a long felt need for a combination Presbyterian Women's College and Theological Seminary. To give emphasis to the urgency of this need and its priority rating in the minds of the Conference it has been placed second only to the Seminary requests in the financial askings. This subject is further discussed in the closing section of this appraisal.

Concerning secondary education the Conference feels that the present status of government secondary education makes it quite difficult for Christian students to come through with an undamaged Christian faith. Youth from twelve to eighteen is at its most formative and critical stage. Surrounding it with proper Christian environment is most important for the life of the church. This is true in any country, but especially in Korea, until the church itself can develop a strong educated leadership for its youth within the church. There is a strong movement afoot to gather Christian leaders in this field together for their mutual strengthening and the development of a sense of mission among themselves. The subsidy given to our Church high schools is relatively small to the total budget of the schools and could be dispensed with if necessary, but the money constitutes a strong tie for welding the educational program of the Church together as a unified whole under the Church. Future aid is particularly needed in two directions. One is to establish high schools in presbyteries where as yet there are none. The Mission is currently in process of doing this in Chungju where the whole church has been weakened by the current controversy, but the Church Mission Conference also decided that this aid should be extended to other presbyteries where no Presbyterian-sponsored high schools exist at the present time. The other line of need is in connection with the refugee high schools which have been re-established in South Korea. These high schools are meeting the needs of the hundreds of thousands of refugee children who otherwise might find it very difficult to get into high school.

The question of the Bible Clubs will be referred to again later in this appraisal. It should be stated here that this movement to give education to children playing on the streets, using refugee teachers for leadership, has now become a solidified and well-established program of the Church and the Mission. There are 702 Bible Clubs enrolling 71,000 students. The Conference felt that the time had come to absorb these Bible Clubs as a Church-school system and that efforts should be made to regularize them by government recognition as educational institutions, but that in so doing the greater freedom in curriculum, especially with regard to religious instruction, be maintained in distinction to the government's rigid control of other schools. The Conference also recognized the necessity of the Korean Church assuming greater financial responsibility for these schools as the special rehabilitation funds of the Mission decrease.

4. Theological training and the training and preparation of lay church workers

Although the Seminary program is going forward with great emphasis and enthusiasm it still does not have adequate facilities. Uncertainties with regard to the present site have held up construction of a new plant. The inflationary trends have also made the original request for \$100,000 inadequate. The present evaluation is that altogether \$176,000 may be needed from our denomination for site, recitation building, and dormitory. The Southern Presbyterians are being asked to build a dormitory and library, and the Australian Mission a third dormitory. It is the opinion on the field that though the Seminary student body is very large it would not be wise to seek to subdivide it within the next five years, but

because of the economic condition in the country and the difficulty of asking for tuitions on a par with other educational institutions, an urgent request for increased subsidies is being presented. Additional requests are for a second full-time missionary teacher and for four scholarships for prospective faculty members to study abroad, two to be in the field of Old Testament and two in the field of New Testament. The emphasis upon education abroad is made more important because of the prospect that not long beyond the five year period of this report, on account of the rapid growth of the church, it may become necessary to provide faculty for two or more seminaries. There has been a tendency to develop night seminaries for students who must work during the day time. These have started up in a well distributed pattern over the country. There has been some confusion in connection with these night seminaries, in correlating them with the full time seminary, as they cannot produce as high standards as the Seminary wishes to make; but it is felt that these seminaries can be made into a decided asset by future correlation. The possible solution expressed by the Conference is that three years in a night Seminary should be followed by two more years in a regular Seminary.

The Bible Institutes are considered so important in the life of the church, which still finds itself financially unable to give the proper support, it was voted to request that aid to Bible Institutes be doubled (\$6,700 raised to \$13,400) and an additional \$2,650 added to help Bible Institutes in the following new Presbyteries: Kang Dong, Kang Won, Kyung Chung, Ul Yung Do, and Taejon.

5. Medical Work

The Conference felt that the following problems confronted the Church in the next five-year period. Should the present Board policy for only two well developed medical centers be followed? How can the standards be raised? How can a greater evangelistic emphasis be made, especially in connection with Severance? What new types of medical service need developing, such as work for psychiatric cases? The Conference felt that the needs for the next few years could best be met in the following ways: first that in the light of the Board policy of concentrating on two centers there should be a serious attempt made to open up rural clinics in six locations, said clinics to be operated under the Severance and Taegu Hospitals. It was roughly estimated that about \$20,000 would be necessary to open one of these clinics. It was also urgently felt that the budget both for the Taegu Hospital and Severance should be drastically increased. These will appear later in the financial appraisal. Also there was endorsement of the present request of the Mission for a total of two doctors and one nurse for each hospital.

6. Scholarships

The Conference discussed the needs for the five years under three headings: the number of scholarships, the distribution of the scholarships as between different categories of service, and the countries to which scholarship students should be sent. The following recommendations were arrived at: first, that the goal for the next five years be set as five for each year; second, that the distribution of scholarship students among categories be suggested as follows - theological training, 50%; educational training, 30%; medical training, 15%; other training, 5%. The Conference was quite decided in its opinion that they did not feel it would be beneficial to send any scholarship students to other Asiatic countries, at least during the next five years. The unanimous opinion of all the national members of the Conference was that scholarship students should be sent to the U.S.A. with the possible exception of a few to Europe.

7. Broadcasting and audiovisual aids

The Church Mission Conference considered that the only problem in connection with audio-visual and broadcasting was that of expansion. They recommended:

(1) that it is most desirable to raise the power of the radio station to 10kw or more so as to reach all Korea more satisfactorily (2) to inaugurate morning broadcasting daily programs in addition to the evening broadcasting (3) that more simple messages for the unsaved be put on broadcast (4) that funds be secured for a larger operating budget for the sake of better programming. Suggestions were made for securing some of this on the field.

For audiovisual it was suggested that two more mobile units and a considerable number of slide projectors should be added to the program.

8. Literature and Literacy

The Conference gave some consideration to this subject and made some financial recommendations which will appear later in the financial requests. The next five years will consume most of the energies of the Church in rebuilding the destroyed literature of the war years. Revision and quality of production will be emphasized. The discussion centered most around the subject of better use of available funds through a better system of rotation than it did on any large quantity of additional funds.

9. Industrial evangelism

This subject is almost an uncharted field in Korea. There has been some work done but it has been mostly uncorrelated and the product of efforts of individuals and small local groups. The subject, however, was discussed by the Conference; considerable interest was shown and the value of Dr. Henry Jones' paying a visit to Korea to stimulate study along this line and to advise the church was agreed upon. It was also agreed to put an item in the annual budget askings, column D, to support a permanent effort along this line.

10. Christian approach to Communism

The Conference discussed this subject with considerable interest and were quite positive that it was a field that needed greater development. Action was taken to approach General Assembly with a view to encouraging the Seminary, the Bible Institutes, the Christian schools, and the Presbyterian Church to include courses on the Christian approach to Communism. An item for special funds for the next five years was passed to assist in the preparation of popular literature which would be effective in combatting Communism.

11. Social services

This subject is one in which Korea is particularly interested and concerned because of the unfinished task of restoration and the large number of people who are finding it exceedingly difficult to make out a living. The excessive number of orphans and widows will continue to be a part of the Korean picture for quite a few years to come. It was therefore recommended by the Conference that a minimum of \$20,000 a year be set aside for this type of work, scaled from a larger to a smaller figure for five years. If this can be provided out of One Great Hour of Sharing by its continuation during this period, well and good; but if not that this flow of money be guaranteed by subsidies from the capital funds campaign. This request is over and above what is entered in the financial askings for Bible Clubs and the subsidies for the Korean R.O.K. Army Chaplains.

Other types of social service have been discussed under this heading and many are being carried out by various local organizations on the field, such as old folks homes, nurseries, foundling homes, rescue work, temperance work, work for the blind, etc.

12. Young people's work

The turmoil of World War II followed by the Communist invasion has interfered with the development of young people's work. Added to this has been a peculiar situation resulting from the conflict within the church. The group which has finally separated from General Assembly had a strong hold on the central organization of the young people's work within the church and a stranglehold on the interdenominational work. Every effort has been made to delay establishing anything independent in the hopes that a reconciliation between the two groups would solve this problem in connection with young people's work. It is only within the last year that everyone has been convinced that this reconciliation is impossible, so that young people's work in its central organization has had to make a new start. The Conference felt that if some special funds could be secured for a period during the next five years these projects could be made self-supporting at the end of the period. Since Seoul and Taegu have already made a good start with present available resources the Conference suggested that Inchon, Chungju, Pusan, Andong, and Taejon be the goals for the next five years. It was felt that the local presbytery should be required to raise part of the necessary funds from the start, which would be on an increasing basis over the next five year period in order to make it self supporting. In addition to this program, the Conference recommended the establishing of a student center in Seoul where the greatest concentration of students exists. This would be a pilot project and might lead to other centers being established later, but concentration should be made on this to make it a success during the next five years.

II. What should the relationship of the Board and its missionaries and fraternal workers to the Church be during the five year period and beyond?

This question was given considerable thought by the Church Mission Conference. The Korean members of the Conference asked for an opportunity to discuss it separately among themselves first. Following this they reported three possibilities for general discussion: (1) that the present system of conferences be continued (2) that they be continued but that the order of meetings as between the Executive Committee of the Mission and the Conference be reversed so that the conference would have the final say on decisions (3) that the Mission be done away with and missionaries all come under the church as it has been done in Japan. It was finally decided that since the Conference system was still in the experimental stage and had been tried out for only one year leaving much room for improvement, it was premature to attempt any other experiments. The question of relationships was referred to a subcommittee for study and future reporting. The assumption therefore is that there would be no drastic changes in the present system during the next five years, but an effort made to introduce such changes as would improve the present system.

At the meeting of the Mission Executive Committee on January 6, 1956, the following action was taken:

"I.A. 56-18 Church Work Annual Budget It was voted that from now on the decision of the Church Mission Conference on the annual church work budget distribution be accepted as final."

The following is a minute taken out of a conference on the subject held at annual meeting time among missionaries only. "In regard to the Church Mission Conference and its effectiveness, it was pointed out that the organization is still too new for us to know how effective it may prove to be. A good deal of the discussion this past year has revolved around finances and financial requests. However, the

last meeting of the General Assembly Mission Conference produced some very encouraging discussions on these matters.

"As to the relationships of missionaries to presbyteries, the question was raised as to whether an ordained man should be expected to attend as soon as he arrives on the field, after he completes his three years of language work, or at some intermediate point. A median between the extremes seemed possible. One missionary asked if it would not be well for ordained men to be examined as to beliefs when joining a presbytery in these days of doctrinal issues in the Church, and was told that two new missionaries in Taegu had been so examined by the presbytery which received them. This is the prerogative of the Korean Church."

III. What shall be the best use of present American personnel and funds in the five year program?

There was some discussion in line with this question but not any conclusive recommendations were formulated. Everyone seemed to agree that about the best possible use is being made of present personnel on the field. The Conference expressed concern with regard to what is considered a weakened situation in the rural areas and suggested more concentration in the future along that line. There have been expressions throughout the past year coming from various sources, but in part from the official conferences, that possibly our present staff, some of them at least, could spend more time in rural work than they are at present. This feeling found expression in one Executive Committee action during the year urging the stations to review the assignment of work for the missionaries with regard to giving more time to rural areas. On the whole dissatisfactions regarding personnel have to do with lack of workers along certain specific categories which can only be filled by sending out more missionaries.

The same situation exists with regard to the present use of funds. There was individual expression of dissatisfaction in certain categories but such individual expressions failed to receive the support of the group. The net result seemed to be a feeling that present funds are about as well distributed as possible. There was a tendency to look askance at union work, especially those drawing the larger sums. The two Presbyterian colleges, Songsil and Keimyung, receive nothing as yet from the current budget, since the current budget had been fixed before the schools were operating in South Korea. Unless current subsidies can be increased there will be strong pressure in the future to level off subsidies between these two Presbyterian institutions of higher education and Chosen Christian University and Severance. This sentiment found expression in the action already quoted.

IV. What will be the need for additional American personnel and funds, if available, during the five years, and how and where would they be used?

In answer to this question, the Conference accepted without serious discussion the preferred order of workers which the Mission had prepared in June 1955.

- | | |
|---|--|
| 1. Andong evangelistic woman | 10. Taegu Keimyung teacher (preferably ordained) |
| 2. Seoul evangelistic woman | |
| 3. Taegu evangelistic woman | 11. Seoul college worker (preferably ordained) |
| 4. Seoul doctor | |
| 5. Seoul nurse | 12. Taegu doctor |
| 6. C.C.U. teacher (preferably ordained) | 13. Andong evangelistic woman |
| | 14. Women's college teacher |
| 7. Seoul high school worker | 15. Chungju nurse |
| 8. Chungju evangelistic woman | 16. Seoul evangelistic woman |
| 9. Taegu nurse | |

Two things should be pointed out in connection with this list. First, the deficiency in our personnel with regard to woman workers. The following is an excerpt from Mission minutes of June 1955: "It was voted to approve and transmit to the Board the following statement in support of our urgent need for evangelistic women to work in Korea:

'One of the greatest fields and forces in the work of Christ in Korea has been the work among Korean women, including city work, itinerating in the country, and training leaders in Bible Institutes. For this reason our Mission has in years past had a large number of single women set apart for this work.

Retirements and resignations in this body of workers have been appalling during the past 23 years, but the unbelievably small number of recruits to this essential and indispensable work is even more appalling: Katherine Clark came to us in 1947 and Helen McClain was transferred to us from China and Pakistan in 1954. These two are the only additions we have had in the force of single evangelistic women in 23 years.

Within five years at least three of the remaining seven women on the field will have retired. At the very least there should be five new evangelistic women coming out immediately to begin language study and preparation for one of the most fruitful and rewarding works that any woman could be called upon to do.' "

In addition to the above statement, it should be pointed out that the only two single women in educational work are in their last term of service.

The second thing to be pointed out is in the medical category. Since the beginning of World War II no medical missionary has been assigned to Severance Union Medical College and Hospital. Some of the wives have been able to give part time but that is all. Severance has not been entirely without missionary personnel, but these have been supplied by other denominations. In Taegu where we have complete responsibility we have been barely able to maintain one doctor and one nurse. Part of the time due to furloughs or health we have not been able to do even this. These medical categories have been on the preferred list of the Mission but no recruits have been forthcoming from the States. This medical situation is also considered most serious by those on the field.

As Korea is still in the process of restoration it will be reflected in the actions taken by the Conference. But before coming to the rehabilitation items which will be considered as "special" we will first consider the items that are considered as necessary or desirable in the current budget (usually classified as "Column D"). The total is somewhat staggering but is the expressed opinion of the Church Mission Conference.

Class IV, Sub Class D, Moving	\$	200.00
Class IV, Sub Class E, Itineration and Transportation		3,000.00
Class IV, Sub Class F, (1) Station expenses		1,500.00
Class IV, Sub Class F, (2) Publicity		300.00
Class VI, Sub Class A, (2) N.C.C. Home and Family Life		500.00
Class VII, Sub Class C Forward Evangelism Men		
1. Kyungki Presbytery		500.00
2. Cheong Puk "		275.00
3. Kyung An "		250.00
4. Kyung De "		250.00
5. Kyung Puk "		275.00
6. Kyung Suh "		150.00
7. Kyung Cheong "		100.00
Class VII, Sub Class D Forward evangelism, Women		
1. Kyungki Presbytery		150.00
2. Cheong Puk "		120.00

Class VII, Sub Class D Forward evangelism, women (continued)		
	3. Kyung An Presbytery	\$ 120.00
	4. Kyung Dong "	120.00
	5. Kyung Puk "	140.00
	6. Kyung Suh "	50.00
	7. Kyung Chaong "	50.00
Class VII, Sub Class E	Other workers (student evangelists)	400.00
Class VII, Sub Class F (1)	Rural, Taejon Project	1,500.00
Class VII, Sub Class F (2)	Industrial evangelism	3,000.00
Class VIII, Sub Class C	Keimyung College	10,000.00
	Soongsil College	10,000.00
	Women's University	10,000.00
	Severance Union Medical College	4,000.00
Class VIII, Sub Class D	General Assembly Seminary	5,000.00
Class VIII, Sub Class F	Academies	
	1. Chungsin	500.00
	2. Kyungsin	500.00
	3. Chungju Academy	400.00
	4. Keisung	500.00
	5. Sinmyun	500.00
	6. Andong	400.00
	7. Soongsil	500.00
	8. Taikwon	500.00
	9. Soongil	500.00
	10. Pusan	500.00
	Seminary for Secondary School teachers	200.00
	Bible Clubs	275.00
	Bible Institutes	
	1. Pierson B	700.00
	2. Kyungnam	300.00
	3. Choong Puk	700.00
	4. Kyung An	900.00
	5. Kyung Dong	250.00
	6. Kyung Puk	700.00
	7. Kyung Suh	500.00
Class IX Medical, Sub Class B	1. Taegu Hospital	9,000.00
	2. Severance Hospital	7,000.00
Class IX Medical, Sub Class C	1. Taegu Nurses' School	1,000.00
	2. Severance Nurses' School	1,000.00
Class XI Audio-Visual		1,000.00

In order to give some expression as to priority in this list, the Conference suggested that the first \$10,000 increase in the current budget be applied to the establishment of a women's college, and that the second \$10,000 be applied as follows: Bible Institutes, \$2,000; Soongsil College, \$2,500; Keimyung College, \$2,500; and Seminary, \$3,000. It is understood, of course, that if the women's college cannot be realized with aid from the United States that the first \$10,000 increase would be applied on the second \$10,000 listed above.

The Conference prepared a priority list for rehabilitation. Mission items, however, for rehabilitation are not presented in the following list, although an effort was made to include such union projects as Severance, Christian Literature Society, National Christian Council, Taejon agricultural project, and radio. These union work needs were discussed in this Conference for lack of a proper organizational setup to which they could be referred. As the union work institutions were not directly represented, it is quite possible that full consideration

may not have been given. The omission of Pierson Christian University in the list may require adjustment later, since there is uncertainty as to whether the Cooperating Board was taking full responsibility. The list is hereby presented:

1. Soongsil College (has been taken care of)	\$35,000	29. Bible Clubs conversion to schools	\$20,000
2. Kyungsin Academy	20,000	30. Children's magazine, G.A.	5,000
3. Andong Academy	10,000	31. Literature, Christian approach to Communism	10,000
4. Taegu Hosp. Rehabilitation	13,000	32. Country workers' childrens education	25,000
5. Taegu Bible Inst. Repair	6,000	33. Young people's promotion, workers and building ($\frac{1}{2}$ - see above)	20,000
6. Gen. Assembly Commentary	2,500	34. R.O.K. chaplains	160,000
7. Gen. Assembly H.S. Bible texts	5,000	35. $\frac{1}{2}$ Bible Club aid	80,000
8. Yung Ju Church	2,500	36. Offices	
9. Chungju B.I. Repairs	1,000	General Assembly	20,000
10. Kyungnam Rehabilitation	5,000	Chris. Lit. Society	10,000
11. Keisung Academy	20,000	H.L.K.Y.	15,000
12. Relief work; \$20,000 annually, total (5 yr)	100,000**	Nat. Christian Council	5,000
13. Seminary, land	24,000		<hr/> 50,000
14. Seminary, recitation bldg.	111,000	37. Sovereance buildings	100,000
15. Women's college	150,000	38. Museum	15,000
16. Soongsil college (addit. to above)	15,000	39. Seminary dormitory	41,000
17. High schools (Chungsin, Sin Myung, Posung, Seong Eui, Taikwang, Soongsil)	120,000	40. Taegu project	25,000
18. Taegu Hospital (completion)	11,900	41. Bible Club aid ($\frac{1}{2}$)	80,000
19. Taegu B.I. Repair (final)	6,000	42. Country short term B.I.'s	2,500
20. Pierson B.I. Rehabilitation	10,000	43. Gen. Assembly Christian education	2,000
21. Radio emergency equipment	3,000	44. Six clinics	120,000
22. Kyung Dong B.I. building	20,000	45. Two high schools	80,000
23. Kyung Suh B.I. bldg.	15,000		
24. Choong Puk Highschool	20,000		
25. Gen. Assembly printingpress	9,000		
26. Gen. Assembly evangelism (truck and tent)	5,000		
27. Young people's promotion, workers and building ($\frac{1}{2}$)	20,000		
28. Gen. Assembly commentaries	15,000		

- ** Item 12, relief work during five year period, \$20,000 annually (total \$100,000) (to be drawn from One Great Hour of Sharing Funds; if not from Rehabilitation and Capital Funds)

The following Mission rehabilitation items have been prepared by the Field Representative and the Treasurer as a supplement to the list above. When the Mission has an opportunity to review the list, changes may be made.

Mission Rehabilitation needs for next five years:

1. Supplemental budget (B.A. 56-8)	
needed for 1957	\$8,200
" " 1958	8,200
" " 1959	1,500
" " 1960	1,500
" " 1961	1,500

2. Residences

a. new

7 residences @ \$16,000 each \$112,000.00
(which includes \$1,500 each for basic furniture)

14 servants' houses @ \$1,200 each 16,800.00

(7 residences estimated as follows:

- C.C.U. 1
- Severance 2
- Taejen (Alams) 1
- Treasurer 1
- Seongsil or Women's College 1
(Kerr has no available)
- Taegu, 2nd sector 1)

b. final repairs on old residences \$12,000.00

1. Seoul \$3,000.00

2. Taegu 3,000.00

3. Andong 2,500.00

4. Chungju 1,500.00

5. Taejen 1,000.00

c. Garages

17 garages @ \$350.00 each 5,950.00

3. Office Rehabilitation

move to new building 5,000.00

V. What will be the things that must be done, though some other things now being done or hoped for cannot be done, if the 5-year program is not supported sufficiently from indigenous sources, by the Board, or by other world agencies?

In answer to this question, the Conference was unanimous in its opinion that the Women's College was the most urgent next step to be taken on behalf of the Presbyterian program in Korea. The problem has become urgent from two angles. The first is the overcrowded condition in the Theological Seminary and the strong feeling that the needs of the men and women in the Seminary are sufficiently different to demand a separation. This pressure has been growing over a period of years since the founding of the Seminary in 1951. The other pressure has been from the angle of college education and training of Presbyterian women. The major source of higher education for women now is Ewha College, though more and more women are securing their education from other colleges and universities not associated with the Church. Ever since the founding of the Church, sporadic efforts have been made to get the Presbyterian Church to cooperate with its support. Up to the present time it has been impossible to achieve this. Under present circumstances Ewha has grown to such dimensions that the same situation prevails there as at Chosen Christian University, whereby it is functioning in an admirable way in training students for various secular walks of life who are either Christians or favorably disposed toward Christianity but has not been turning out Christian leaders for work within the Church itself. To develop strong educated woman leadership for the church, it has become paramount that a Presbyterian College with a strong theological or Bible department be established. This is the paramount need for the Presbyterian Church of Korea in the five year period that lies ahead.

Another "must" is the further and better development of the Presbyterian Theological Seminary. This has already been enlarged on in an earlier paragraph. It is here only necessary to list it as a "must". The future of the Church depends on these leaders. The best is none too good.

The value of the chaplains' service must be listed here. It is hard to overestimate what the R.O.K. Army chaplains have done for the young men of the country. It is estimated that there are twice the number of Christians in the army, proportionately, as there are in society in general. Furthermore, this is a cooperative project with other denominations in which obligations must be met. Some special way must be devised to support this work before the special funds now coming to Korea run out.

The rural church program should next be maintained, particularly the need for new missionary recruits to fortify it.

And lastly should be mentioned the Bible Clubs, which have been developed so marvelously and productively during the chaotic conditions of war. These schools must be made permanent, absorbed into the life of the church and the nation without loss of present values. This will require a continuation of subsidy (on a decreasing scale) for several years to come.

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ADDENDUM

1. Two new stations

(An item discussed earlier in the year was overlooked, when the Church-Mission Conference prepared its priorities. It is too late to get a group opinion on this before this paper is submitted, but it can be secured before the conference convenes.)

Presbyterian work in the province of Kangwon has been growing apace. Formerly Methodist territory, the shifting war migrations have broken down all such distinctions; two presbyteries are now there. In the province of South Kyungsan, although the Australians have had the field for many years, they have not been able to return with full force. Divisions (a group associated with Carl McIntire) have decimated their ranks, and Baptists and other groups have come in with great force and resources, discouraging them. General Assembly asked the Mission to open up a station in both provinces. At Annual Meeting in June, 1955, the Mission took the following action:

"B.A. 55-33 Opening of new stations In response to the General Assembly's urgent request, we recommend to the Board to establish two new stations in the Korea Mission, one in Kyung Nam Province and one in Kang Won Province with two new couples in each, an increase in the annual grant of \$5,000 for each station and land and residences at an approximate cost of \$20,000 per couple."

2. Omitted items, list of rehabilitation needs

In reviewing the appraisal it has come to light that two items mentioned in the appraisal were not included in the preferred order of financial requests. The first has to do with scholarships and the second has to do with audiovisual equipment. It is hoped that before the conference convenes, these omissions can be regularized.

Mission Office
P. O. Box 256
Kwangwhamoon Post Office
Seoul, Korea
January 30, 1956

Letter 56-2

Dear Members of the Mission:

The following actions taken by the Secretarial Council acting ad interim for the Board at a meeting on December 15 have been delayed a bit. In sending the information, Dr. Smith indicated that a covering letter would be coming in a few days, but something has happened to delay this, and I feel that these actions should not be delayed any longer.

55-1256 Clarification of Board Action 54-1105 regarding field salaries In studying the new field salary program after one year's operation, it was voted to clarify Board action #54-1105, outlining a new method of computing field salaries to be paid Missionaries and Fraternal Workers, by adding the following:

- (1) Tentative salary adjustments may be made when there has been a major shift in exchange rates, or other unusual condition suddenly arising, resulting in a radical change in the cost of living; this tentative adjustment to continue, pending receipt of revised indexes from the State Department.
- (2) Cost of living index of 90 shall be the minimum at which salaries shall be paid.

55-1257 Interpretation of Manual Article 222 regarding vacation outside of assigned field As an interpretation of Manual Article 222 regarding vacation, it was voted to make record that, with the explicit action of the highest field administrative body, missionaries and fraternal workers may be permitted to take their vacations outside the country of their assignment, but with the specific understanding that only the regular approved vacation allowance will be granted and that travel time will be considered a part of the vacation. If such vacation involves visiting missionaries or fraternal workers in another country or use of their vacation facilities, appropriate action shall be taken by the administrative body of that country. All such cases should be reported to the Portfolio Secretary concerned immediately after permission is granted.

55-1291 Grant of \$800 to cover transportation charges on the Rev. Kelmorc W. Spencer Car to Korea. Pursuant to Board action 55-1205 assuming the charges for transportation and duty on the automobile taken to the field by the Rev. Kelmorc W. Spencer of the Korea Mission, it was voted to grant Mr. Spencer \$800 to cover transportation charges to Korea on a jeep station wagon costing \$2,317. It is understood that this will be a charge against 1955 Capital Funds for freight and duty on cars (B.A. 55-893) and that the treasurer in Korea will make record of the Board's 25% equity in the car.

55-1292 Balance for Korea Relief (\$50,000) in 1955 "One Great Hour of Sharing" Funds Made Available Upon the request of the Church-Mission Cooperating Committee in Korea and of the Executive Committee of the Korea Mission (KBA 55-19 and 36), it was voted to make available the balance of the \$100,000 allocated for Korea relief in the 1955 "One Great Hour of Sharing" offering budget. (B.A. 55-604)

55-1293 Grant of \$30,000 from Korea Rehabilitation for Christian College Education in Korea Upon the request of the Church-Mission Cooperating Committee in Korea and of the Executive Committee of the Korea Mission (KBA 55-18) it was voted to grant \$30,000 from Korea Rehabilitation in the 1955 "One Great Hour of Sharing" offering for Christian College Education in Korea. It was noted that with the grants of

\$25,000 under Board action #55-429 and \$70,000 under Board action 55-571 this will complete the Board's obligation of \$125,000 under Board action 54-907.

55-1294 Grant of \$62,447.69 from Korea Rehabilitation for Severance Union Medical College and Hospital Upon the request of the Cooperating Board for Christian Education in Chosen, it was voted to grant the balance available in 1955 for Korea Rehabilitation in the 1955 "One Great Hour of Sharing" offering, namely \$62,447.69, towards the Presbyterian share in the rehabilitation of Severance Union Medical College and Hospital, Seoul, Korea.

I cannot explain in full the reason for clearing off balances. The first two of the balances were in the regular program as approved by the Mission at last annual meeting. The last one of \$62,447.69 for Severance Union Medical College has not received a formal approval by either the Mission or the Executive Committee though it has been understood for some time that an amount would have to be set aside from Rehabilitation funds, part for Severance and probably for Chosen Christian University also. These items, although Dr. Smith usually seeks the approval of the field, are worked out in the Cooperating Boards in New York City in conjunction with the other contributing denominations, so that the field actually has very little say in the final analysis. In the Five-Year program which the Mission Church Conference worked out as our reply to the Board questionnaire, there was an item of \$100,000 for Severance so that this figure is well within that figure.

There has been some correspondence about Dr. John Smith's stopping off here, either going or coming to a conference he is to attend in Bangkok. At first it looked as if he would be stopping a few days on his way. Now it appears it will be on his return trip to the States, about the 16th of March. There is no information as yet about the duration of his visit, but the indications would be that because of the pending conference in New York and the nearness of its approach he will be unable to visit the stations. His time will probably largely be consumed in talking over policy matters and things that have to do with the pending conference in particular. Possibly an Executive Committee meeting may be called. There will be more information about this later after hearing from Dr. Smith himself as to what he wants to do.

In the meantime, the reply to the Board questionnaire will be made ready and when it is completed, copies will be sent to you.

Very sincerely,

Edward Adams, D.D.
Field Representative

Ea/ck

Samuel Hugh Moffett
Annual Report, 1955-56

To the Korea Mission, and the Board of Foreign Missions, Presbyterian Church, U.S.A.

There is something familiarly frustrating about writing this first-year report. I have done it all before. I have already scaled the heights and plumbed the depths of a first term on the field. I have been oriented and adjusted and introduced and explained--all once and some of it twice before. I have struggled with language; and have been going to school so long now that I begin to doubt that I will get through in time to retire. And yet from the moment I first caught sight of the Korean flag at the airport and the churches on the hills of Seoul and the long-loved and familiar faces waiting to welcome me, there has been a thrill and an exhilaration to being back home in Korea, on the field, in the Lord's work, that not even the necessary humiliation of finding myself back in kindergarten again at forty can quite dispell.

These first six months since arrival, Nov. 27, 1955, do not merit much of a report. I have studied the language and hope to survive third-term examinations next week. I have begun to get acquainted with the people--living in a Korean home for two weeks, and preaching about twice a month on invitation in Korean churches where the pain of having to speak through an interpreter is matched by the more constructive pain of having to talk and visit for the rest of the day in Korean. I have begun to get the feel of the work of the mission and church and have visited all our mission stations, thanks to the whirlwind tour of the moderator, Dr. Paul Wright, on which I was allowed to tag along. Best of all, in spite of incredible cold and dust and bumps, have been the week-end trips to the country with

Even the peripheral activities have been enjoyable: serving as chaplain to the Conference on Theological Education in Southeast Asia which brought theologues from fourteen East Asiatic countries together at Bangkok for discussion and decision; and, occasionally (less than once a month) preaching to American groups in Korea, mostly military. Vicariously, through a seminary graduate assistant, I have begun a survey of the city churches of Korea at the request of Dr. Earl Cressy of the National Council of Churches (USA)--and incidentally have not been able to find all the 200 Presbyterian churches in Seoul about which I have been writing home. So far I can find only 140: 117 of them belonging to the General Assembly, 13 to the Han-sin ("Liberal") schism, and 10 to the Korya ("Fundamentalist") schism. A quick survey of the small city of Onyang (pop. 70,000) makes an interesting comparison. Ten years ago there was only one church in town, the Methodist, founded 54 years ago. Today, with a mity arrangements abandoned, there are seven:

First Presbyterian	- 400 memb.	7th Day Adventist	- 40
Roman Catholic	- 150	Baptist	- 30
Methodist	- 100	Jehovah's Witnesses	- 30
2nd Presbyterian	- 60		

In a way this is typical of all Korea, both as to the proportions of the larger churches, and the flooding in of the sects. But lest we think our task in Korea is completed, note that there are only 800 Christians among Onyang's 70,000 people.

When I look back and add up all ^{the accomplishments of} these past six months, I am distressed to find I am still on the negative side of the ledger. What I have refused to do is much more impressive than what I have done. I have turned down with varying

Presbyterian Mission
Seoul, Korea
January 11, 1956

Letter 56-1

Dear Members of the Mission:

The attached minutes of the Executive Committee contain considerably more than is normally included in Executive Committee minutes. The preceding Mission Church Conference (Hyubiwei) had the task of completing the answers to the Board questionnaire upon which the April Board conference will be based. As a result the Mission-Church Conference took an extra day, using up one of the days set aside for the Executive Committee and the Executive Committee finalized most of these actions with their stamping of approval. Consequently many of these actions submitted here are intended primarily for the April Board conference. They are not arranged, however, as an answer to the questionnaire. This will be done later and we will try to get copies of the answers to the questionnaire out for you at a later date. There is still much editorial work and arrangement of material necessary before this will be ready.

Now for a few comments. Most of the early actions are routine. It might be desirable to point out that the supplemental budget items in B.A. 56-8 are really overhead expenses in connection with administration of the large amount of rehabilitative funds that are still coming out. B.A. 56-10 represents the beginning of a long priority list; they are the ones that are considered most urgent and for which funds should be supplied this spring, if possible. The first item on this list, for Soeng Sil College, has already been promised in a \$125,000 packet for the establishment of Keimyung College. When this was awarded to the Korean Church it was understood that a portion of it could be diverted for Soeng Sil, provided the college could be established with the balance. The charter of Keimyung has not been finally granted, but everything seems to be in line for its granting within the next month or two. One other item should be commented on in this list, namely, Kyungnam Rehabilitation. This is the province in which Pusan is located. It received very heavy damage to churches during the early fighting. While directly the responsibility of the Australian Mission, the Australians have been in no financial position to help. Our relationships with General Assembly at large and because of the precedent established in helping at Taejon where we were not directly associated with the Presbytery, it seemed best to make this gesture of helpfulness. The sum involved is only a small fraction of the damage incurred which has been only partly restored during the past $5\frac{1}{2}$ years.

The last item, if not granted in this request, will automatically go to the top of the list in the following action, B.A. 56-11, which is a long range priority list prepared in answer to the questionnaire for the April conference in the States. As the total available funds in the capital funds campaign is still uncertain, this list is somewhat kaleidoscopic. It may take several years to respond to all these requests, if ever. Also conditions may shift during that time so that this list may need changing as time goes on. It represents the anticipated needs of the church for the next five years as far as it is able to determine them at the present time. The zero item at the end of the list is put as a priority request against capital funds in case One Great Hour of Sharing appeal should be discontinued. It is hoped and anticipated that this will not be the case. Item 24 is a reflection of this fact: the C.L.S. building will have to be torn down due to widening of the street. Someday they will be asking us to carry a share in the expenses. Since the three organizations listed in addition to the C.L.S. are paying rent to C.L.S. for their office space, it seemed quite logical to divide the total figure among the four organizations concerned so that they may buy

their office space, either in a joint project or individually as circumstances may warrant in the future.

A comment should be made regarding I.A. 56-2, Chungju Church. Most of the large churches in the city itself were drawn out of the continuing presbytery by the split. A combination of circumstances for which there is no space to go into at the present has made it desirable to make this provision in a certain section of Chungju where there is no church remaining loyal. Item I.A. 56-10 concerning the Seoul guest house deserves a little amplification. A number of the missions have felt for some time that a guest house for transients, at least those who are not intimate friends of members of the mission, would be very desirable in Seoul and will help to relieve the entertainment pressure. The Board kindly granted \$10000 towards this 1st summer, and this is to set up the machinery in cooperation with other missions to go ahead with this scheme.

Item I.A. 56-11 is in answer to a letter from Dr. Smith in which he had intimated that the women of the Presbyterian Church U.S.A. are desirous of picking out a priority project in Korea this year. Some suggestions were made in the letter and questions asked as to what our desires might be. This is our reply. In the thinking of the Executive Committee, however, backed up by actions taken in the Mission-Church Conference (Hyubiwhai), there is a considerable gap between the first choice and the second choice as far as the needs in Korea are concerned. Action I.A. 56-12 was precipitated by a discussion in the Mission-Church Conference and an expression of their desire to have their views backed up by a mission action. Concerning action I.A. 56-13, when the split occurred in the Cheongpuk Presbytery, the Seikwang Academy for which we had been granting some subsidy and had secured an additional \$20,000 grant for a building program went off with the group that seceded from the presbytery. They had quietly secured transfer of the Board of Directors so that all Board members had been sympathizers on their side in the controversy. Subsequent developments have indicated that the school will show great discrimination against all students whose parents and children remain loyal to General Assembly. It practically forces the loyal Presbytery, in order to get high school education for their children, to start something on their own. Item 12 in the priority list in B.A. 56-11 expresses the desire of the Korean church to supplement the \$20,000 in hand with another \$20,000 if and when that presbytery shows enough initiative and organizational ability to guarantee the establishment and perpetuation of the school.

The following group of actions are more or less automatic in connection with conducting the financial affairs of the Mission in 1956. In connection with Action I.A. 56-21, it should be stated that Miss Kraege of the Mission Publicity Committee has been in correspondence with the Board and has been encouraged that they might consider a revision of a pamphlet that is now somewhat obsolete. Members of the Mission are urged to take special notice of this and to supply Miss Kraege with the materials necessary.

We are happy to report that I.A. 56-22, Soongsil College is passed, for though the Mission historically has been closely tied to this college, there has been some difference of opinion between us and our Korean friends as to whether it should be reestablished in Southern Korea. This had made the Mission rather reluctant to give their official sanction for our Korean friends did not consult us in its actual establishment on a par with the newly established college of Keimyung. I.A. 56-23, concerning the C.L.S. has an element of real seriousness in it. The general secretary of the C.L.S. is an ordained member of the newly organized Presbyterian Church which has split off from General Assembly. Were he to exercise neutrality in his

relationships in the Christian Literature Society trouble might be avoided but several things have happened to indicate that he is using his position to the advantage of the dissident group. This has caused great uneasiness in the regular Presbyterian Church, resulting in the appointment of a committee of investigation. This action will strengthen the hands of that committee but may also precipitate a very unpleasant situation in our relationships in the C.L.S.

Concerning I.A. 56-27, the 1956 appropriation - this with a few minor exceptions represents the budget for 1956 approved at annual meeting plus the new division of the \$10,000 added. The bulk of the increase was applied to the first of the two supplemental budgets to regularize it and get it into our regular annual appropriation.

Very sincerely,

Edward Adams
Edward Adams, D.D.
Field Representative

Ea/ek

Regular Meeting of the Executive Committee of the Korea Mission, January 6, 1956

Present: Dr. Adams, Dr. Torrey, Rev. DeCamp, Dr. Campbell, Dr. Kinsler, Miss Davie, Miss Johnson. The meeting was opened with Scripture reading by Dr. Adams, prayer by Dr. Torrey.

The following Board actions were taken:

B.A. 56-1 Mrs. Genso's extension. It was voted to inform the Board that we approve an extension of Mrs. Genso's stay in Korea from March to July 1956.

B.A. 56-2 Scholarship requests It was voted to ask the Board to appropriate from Scholarship funds \$3000 each for scholarship study in America for the following persons: Ne Won Paik, Yang Sul Tohe, Myung Suh Hahn, Miss Sun He Cho.

B.A. 56-3 Scholarship aid for nurses It was voted to ask the Board to approve \$500 from scholarship funds for within-States travel expenses for Miss Heh Sook Kim and Miss Helen Kim, both nurses from the Taegu Hospital.

B.A. 56-4 Robert Rice's jeep It was voted to inform the Board that we approve of Mr. Rice's bringing to Korea a jeep for use in his work.

B.A. 56-5 R.O.K. Chaplains' Aid It was voted to request the Board to appropriate from Rehabilitation of National Workers the sum of \$20,000 to cover commitments to R.O.K. chaplains through March 1956.

B.A. 56-6 Rehabilitation Contingent Fund It was voted to request the Board to appropriate from Rehabilitation of Plant and Equipment the sum of \$10,000 for a Rehabilitation Contingent Fund.

B.A. 56-7 Relief appropriation It was voted to ask the Board to appropriate \$50,000 from One Great Hour of Sharing funds for use in Rehabilitation of Christian Communities.

B.A. 56-8 \$8,200 supplemental budget It was voted to express our thanks to the Board for the recent increase of \$10,000 in our annual budget grant. Because, however, this sum covers only the 1956 supplemental budget from Rehabilitation category 3, it was voted to request the Board to grant from Rehabilitation the sum of \$8,200 to cover the 1956 supplemental budget from Rehabilitation Category 1, approved at the 1955 Mission meeting, as follows:

Class IV Mission and Station Administration		
Sub-Class C Mission Office		
1. Expenses	\$ 700.00	
2. Employees	1500.00	
3. Juridical person	1000.00	
4. Printing	500.00	\$3700.00
Sub-Class E Itineration and Transportation		\$3000.00
Sub-Class F Station Expenses		\$1500.00
		<hr/>
		\$8200.00

B.A. 56-9 Van Lierop requests It was voted to approve the Van Lierops' use of the Calvert Course and to request that the Board grant the necessary funds for this course (\$160.00). It was also voted to approve the payment by the Board of the transportation charges for the jeep brought to the field by the Van Lierops.

B.A. 56-10 Priority Five Year Program In answer to the questions asked in the Evaluation toward a Five-Year Program, it was voted to approve and forward to the Board the following priority requests agreed upon by the Mission-Church Conference, said priority requests totalling \$120,000:

1. Soongsil College	\$35,000	7. Gen. Assm. High School Bible texts	\$ 5,000
2. Kyungsin Academy	20,000	8. Yung Ju Church	2,500
3. Andong Academy	10,000	9. Chungju B.I. repairs	1,000
4. Taegu Hosp. Rehab.	13,000	10. Kyung Nam Rehabilitation	5,000
5. Taegu Bible Ins. repair	6,000	11. Keisung Academy (if funds available)	20,000
6. Gen. Assemb. commentary	2,500		

B.A. 56-11 Remaining five year program requests In answer to the questions asked in the Evaluation toward a Five-Year Program, it was voted to approve and forward to the Board the following requests agreed upon by the Mission Church Conference, in the order of their importance:

0. Relief work during 5-year period, \$20,000 annually (total \$100,000) (to be drawn from One Great Hour of Sharing funds; if not, from Rehabilitation and Capital funds)			
1. Seminary - land	\$24,000	24. Offices	
2. Seminary - recitation bldg.	111,000	General Assembly	\$20,000
3. Women's college	150,000	Christian Literature Society	10,000
4. Soongsil college (added to 35,000)	15,000	H.L. K. Y.	15,000
5. High Schools (Chungsin, Sin Myung, Posung, Soong Eui, Taegwang, Seong Sil) -	120,000	National Christian Council	5,000
6. Taegu Hospital (completion)	11,900		<hr/> \$50,000
7. Taegu Bible Inst. final repair	6,000	25. Sovereign buildings	100,000
8. Pierson Bible Inst. rehab.	10,000	26. Museum	15,000
9. Radio emergency equipment	3,000	27. Seminary dormitory	41,000
10. Kyung Dong Bible Inst. bldg.	20,000	28. Taejon project	25,000
11. Kyung Suh Bible Inst. Bldg.	15,000	29. Bible club aid (1/2)	80,000
12. Choong Puk High School	20,000	30. Country short-term B.I.'s	2,500
13. General Assembly printing press	9,000	31. Gen. Assembly Christian Education	2,000
14. General Assembly evangelism (truck & tent)	5,000	32. Six clinics	120,000
15. Young people's promotion, workers and building (1/2)	20,000	33. Two high schools	80,000
16. Gen. Assembly commentaries	15,000		
17. Bible clubs conversion to schools	20,000		
18. Children's magazine, G. Assm.	5,000		
19. Literature, Christian approach to Communism	10,000		
20. Country workers' children's education	25,000		
21. Young people's promotion, workers and building (1/2 - see above)	20,000		
22. R.O.K. Chaplains	160,000		
23. 1/2 Bible Club aid	80,000		

The following actions were taken ad interim:

- I.A. 56-1 Seoul Residence Repair It was voted to grant from account 911 residence repair funds the sum of \$2000 to complete repair of Seoul residences.
- I.A. 56-2 Building for loyal Chungju Christians It was voted to grant Chungju station 200,000 hwan from relief for use in helping the Christians in Chungju remaining loyal to the General Assembly to secure a meeting place.
- I.A. 56-3 Anyang Retired Workers Home It was voted to grant from relief the sum of \$2500 for the erection of a combination chapel and dormitory for the retired pastors' home in Anyang.
- I.A. 56-4 Poonggi Church Emergency It was voted to grant 450,000 (\$900) to be taken from relief to aid the Poonggi church to regain their church property from the Han Sin Pa (Chosen Seminary group).
- I.A. 56-5 Christmas Literature distribution It was voted to approve the donation of \$500 from relief to the C.L.S. for the free distribution of Christmas literature to R.O.K. chaplains and soldiers at Christmas time.
- I.A. 56-6 Division of annual budget grant It was voted to provisionally divide the \$10,000 additional grant by the Board for the 1956 budget as follows:
- | | |
|-----------------------|--------|
| for church work items | \$3925 |
| for mission items | 5900 |
| for contingent fund | 175 |

The following information actions were taken at the meeting:

- I.A. 56-7 Mission Treasurer's Books' Audit It was voted to record the fact that a statement was received from the Mission Auditing Committee (composed of Drs. Voelkel and Clark) certifying that the treasurer's books for 1952, 1953, and 1954 had been audited and found in order.
- I.A. 56-8 Dr. Moffett's trip to Bangkok It was voted to grant Dr. Samuel Moffett's request to be absent from the country for three weeks for the purpose of attending conferences in Bangkok and Japan.
- I.A. 56-9 Dr. Clark and Pierson Bible Institute It was voted to comply with Seoul station's request and grant Dr. Allen Clark permission to serve for one year as principal of Pierson Memorial Bible Institute.
- I.A. 56-10 Seoul Guest House It was voted to ask Dr. Adams to present a request to Seoul station regarding our Mission's participation in the operation of a proposed guest house in Seoul.
- I.A. 56-11 Women's priority project It was voted to request the field representative to inform the Board of the action of the Mission-Church Conference which requested that the women's college be made a top priority request for the Presbyterian women's special project for 1956, this being also the desire of the Executive Committee. It was voted also to request the field representative to point out to Dr. Smith that if this priority project is not acceptable to the women in America that we strongly recommend the science hall project for Chungsin School for \$80,000 and the Sin Myung Girls' School chapel project in Taegu for \$30,000, these being the second choice of both the Mission-Church Conference and the Executive Committee.

I.A. 56-12 Sunday activities in the schools It was voted to endorse the action of the Mission Church Conference to the effect that no mission funds shall be given to schools which engage in Sunday sports, Sunday contests in music and oratory, and instructions in dancing.

I.A. 56-13 Choong Puk School Project It was voted to inform the Choong Puk planning conference that we can give the \$20,000 currently on hand only if and when the other assets necessary to secure a permit from the school have been secured.

I.A. 56-14 Chaplain's Christmas Bonus It was voted to authorize the treasurer to pay a Christmas bonus to R.O.K. chaplains equal to one-half month's allowance.

I.A. 56-15 Genso and Hartness Jeeps It was voted to authorize the treasurer to purchase the vehicles owned by Mrs. Genso and Miss Hartness, the prices to be authorized on a fair depreciation basis.

I.A. 56-16 Mission deficits It was voted to instruct the treasurer to apply all mission balances against mission deficits, the net deficits to be charged to relief.

I.A. 56-17 Station balances It was voted to instruct the station treasurers to apply all 1955 balances against the station vehicle maintenance funds deficits.

I.A. 56-18 Church work annual budget It was voted that from now on the decision of the Mission-Church Conference on the annual church work budget distribution be accepted as final.

I.A. 56-19 1956 Itineration and Transportation It was voted to reiterate I.A. 55-11 for 1956 as follows: It was voted to divide the 1956 Itineration and Transportation budget funds between stations as follows: Seoul 35% - \$4200; Taegu 35%, \$4200; Chungju 15% - \$1800; Andong 12% - \$1440; Taejon 3% - \$360. It was also understood that as of January 1, 1955, all transportation charges must be made within each station's allocations.

I.A. 56-20 Station Expenses Budget It was voted to reiterate IA 55-12 for 1956 as follows: It was voted to divide the 1956 Station Expenses budget as follows: Seoul, \$1700; Taegu, \$1700; Chungju \$800; Andong \$800. Total \$5000.

I.A. 56-21 Korea Publicity Booklet With a view to asking the Board to print a new publicity booklet on work in Korea, it was voted to ask Raymond Provost to take extra pictures on his tour with Messrs. Joice and Little and also to ask Mission members to turn in as soon as possible pictures of their work with appropriate captions to Elfrieda Kraege.

I.A. 56-22 Soongsil College Constitution It was voted to make note of the fact that the Soongsil College constitution had been examined and found to meet in every respect our Mission standards, thus making it possible for mission personnel to serve on its Board and faculty and to release funds allocated to Soongsil.

I.A. 56-23 Christian Literature Society \$1000 grant It was voted to instruct the treasurer to withhold payment of Class VI, Sub Class D. Christian Literature Society \$1000 until the General Assembly's special committee completes its investigation of the C.L.S.

I.A. 56-24 Korea's Evaluation toward a Five-Year Program It was voted to appoint Dr. Adams and Dr. Kinsler and Mr. DeCamp as a committee to draw up the final draft of the Korea Mission Church Conference's evaluation toward a five year program.

I.A. 56-25 Relief Grants It was voted to approve the following grants from relief:

ANDONG	Andong Widows Home Cabbage Patch	\$700
	Poonggi Church Emergency	500
TAEJU	Chung Kwang Orphanage Building	1000
	Tae Myung Dong Widows Building	2800
	Tae Myung Dong Nursery	1200
	Hae Sung Orph. Machinery (Nipple making)	500
SEOUL	Martyred Pastors Widows	400
	Correspondence Course Free Distribution	600
	Widows Emergency Food	200
	Soo Saik Widows Bldg. Repair	900
	An Hyun Ni Orphans and Widows	700
	Tong Won Widows Rent	180
	Inchon Church Crash Victims	200
CHUNGJU	Presbytery Emergency 6 Months	1800
	Short-term B.I. in Po Un	100
	Chest Clinic Running Expenses	600
GENERAL	Funds for tents and blankets	3000

I.A. 56-26 Rehabilitation Contingent Grants It was voted to grant the following from Rehabilitation Contingent Funds:

ANDONG	Bible Inst. Repairs and Furniture	\$700
CHUNGJU	Bible Inst. Repairs	300
SEOUL	Young people's worker	720
CHUNGJU	Dispensary water mains	500
TAEJU	Compound wall repair	880
	Hospital plumbing and Bible Institute principal's pipes	650
	H.L.K.Y. Emergency radio equipment	1000

I.A. 56-27 1956 Appropriat. It was voted to approve the 1956 budget (which includes the additional grant of \$10,000) as listed below:

CLASS IV MISSION AND STATION ADMINISTRATION

Sub-Class A	Mission meeting and committees	\$1,000.00
Sub-Class C (1)	Mission Office	
	1. Expenses	800.00
	2. Employees	1,800.00
	3. Juridical person	800.00
	4. Printing	100.00
	(2) Field representative (non-transferable)	3,000.00
Sub-Class D	Moving	50.00
Sub-Class E	Itineration & Transportation (non-trans)	9,000.00
Sub-Class F (1)	Station expenses	3,500.00
	(2) Publicity	200.00

CLASS VI CHURCH GENERAL

Sub-Class A	National Christian Council	400.00
Sub-Class B (1)	General Assembly Christian Education	1,110.00
	(2) Korea Council of Christian Education	100.00
	(3) National delegates to Church Mission Conf.	200.00
Sub-Class D	Christian Literature Society	1,000.00

CLASS VII EVANGELISM

Sub-Class C	Forward Evangelism - men	
	1. Kyungki Presbytery	\$500.00
	2. Choengpook "	275.00
	3. Kyung An "	250.00
	4. Kyung Dong "	250.00
	5. Kyung Puk "	275.00
	6. Kyung Suh "	150.00
	7. Kyung Choeng "	100.00
Sub-Class D	Forward Evangelism - Women	
	1. Kyungki Presbytery	150.00
	2. Choeng Puk "	120.00
	3. Kyung An "	120.00
	4. Kyung Dong "2	120.00
	5. Kyung Puk "	140.00
	6. Kyung Suh "	50.00
	7. Kyung Choeng "	50.00
Sub-Class E	Other workers (student evangelists)	375.00
Sub-Class F	Rural and industrial evangelism	
	1. Rural, Taejon project	1,500.00

CLASS VIII EDUCATIONAL

Sub-Class C	Colleges	
	1. Chosen Christian University	5,000.00
	2. Severance Union Medical College	3,000.00
Sub-Class D	General Assembly Seminary	5,000.00
Sub-Class F	Academies	
	1. Chungsin	1,000.00
	2. Kyungsin	1,000.00
	3. Chungju Academy	600.00
	4. Keisung	1,000.00
	5. Sinmyung	1,000.00
	6. Andong	600.00
	7. Soongsil	500.00
	8. Taikwang	500.00
	9. Soeng Eui	500.00
	10. Posung	500.00
	Bible Clubs	225.00
	Bible Institutes	
	1. Pierson	1,200.00
	2. Kyungnam	300.00
	3. Choeng Puk	1,200.00
	4. Kyung An	1,000.00
	5. Kyung Dong	750.00
	6. Kyung Puk	1,750.00
	7. Kyung Suh	500.00
	8. Bible Institute reserve fund	500.00

CLASS IX MEDICAL

Sub-Class B	1. Taegu Hospital	2,000.00
	2. Severance Hospital	1,000.00
Sub-Class C	1. Taegu Nurses' School	1,000.00
	2. Severance Nurses' School	1,000.00

CLASS X LITERATURE

Sub-Class B	Presbyterian Publication Fund	900.00
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CLASS XI AUDIO VISUAL PROGRAM
Audio-visual

\$1,500.00

Total \$ 62,510.00

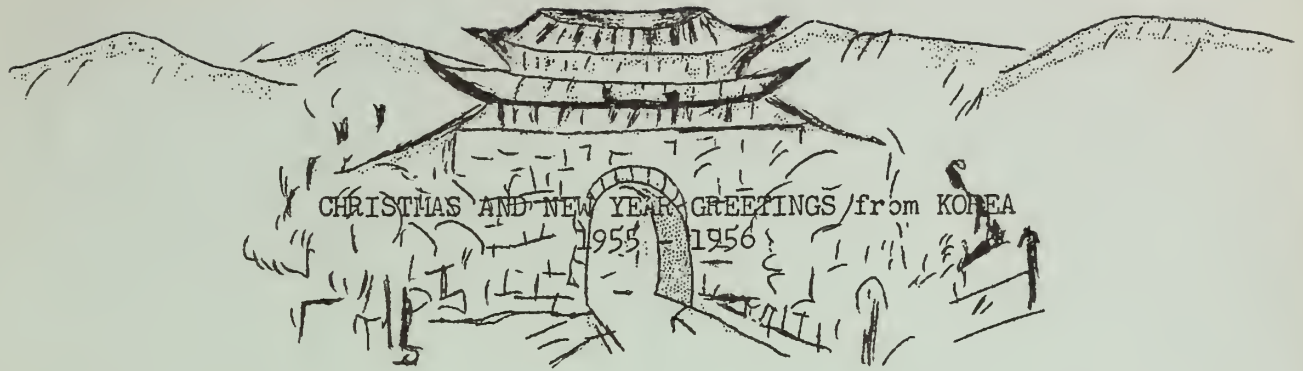
I.A. 56-28 Column D Requests As our answer to the questions raised in the Evaluation toward a Five-Year Program, it was voted to approve as revised the following Column D. requests, including the mission budget and the church budget as approved by the Church-Mission Conference.

Class IV, Sub Class D, Moving	200.00
Class IV, Sub Class E, Itineration and Transportation	3,000.00
Class IV, Sub Class F, (1), Station expenses	1,500.00
Class IV, Sub Class F, (2), Publicity	300.00
Class VI, Sub Class A, (2) N.C.C. Home and Family Life	500.00
Class VII Sub Class C Forward Evangelism, men	
1. Kyungki Presbytery	500.00
2. Choong Puk "	275.00
3. Kyung An "	250.00
4. Kyung Dong "	250.00
5. Kyung Puk "	275.00
6. Kyung Suh "	150.00
7. Kyung Choong "	100.00
Class VII, Sub Class D Forward Evangelism, women	
1. Kyungki Presbytery	150.00
2. Choong Puk Presbytery	120.00
3. Kyung An Presbytery	120.00
4. Kyung Dong Presbytery	120.00
5. Kyung Puk Presbytery	140.00
6. Kyung Suh Presbytery	50.00
7. Kyung Choong Presbytery	50.00
Class VII, Sub Class F, (2) Industrial Evangelism	3,000.00
Class VIII, Sub Class C Keimyung College	10,000.00
Seongsil College	10,000.00
Women's University	10,000.00
Severance Union Medical College	4,000.00
Class VIII, Sub Class D General Assembly Seminary	5,000.00
Class VIII, Sub Class F	
1. Chungsin	500.00
2. Kyungsin	500.00
3. Seikwang (Chungju Acad.)	400.00
4. Keisung	500.00
5. Sinmyung	500.00
6. Andong	400.00
7. Seongsil	500.00
8. Taikwang	500.00
9. Seong Eui	500.00
10. Posung	500.00
Seminary for Secondary School Teachers	200.00
Bible Clubs	275.00
1. Pierson Bible Institute	300.00
2. Kyungnam " "	300.00
3. Choong Puk " "	700.00
4. Kyung An " "	900.00
5. Kyung Dong " "	250.00
6. Kyung Puk " "	700.00
7. Kyung Suh " "	500.00

(omitted on preceding page)

Class VII, Sub Class E	Other workers (student evangelists)	\$400.00
Class VII, Sub Class F (1)	Rural, Taejon Project	\$1,500.00
Class IX Medical Sub Class B	1. Taegu Hospital	9,000.00
	2. Severance Hospital	7,000.00
Class IX Medical, Sub Class C	1. Taegu Nurses' School	1,000.00
	2. Severance Nurses' School	1,000.00
Class XI Audio-Visual		1,000.00

I.A. 56-29 Executive Committee, Next Meeting. The next meeting of the Executive Committee is set for March 27, 1956.



Dear Friends,

We come to the happy ending of another year. Taejon is rising from ruins. Flimsy shacks have given place to simple, humble dwellings and shops. A newly built market sells many necessities. Churches are erecting enlarged buildings and everywhere little new churches are being built.

A well-known writer has said, "Happy endings are sometimes inartistic". Crutches, canes, hooks for hands, artificial arms and legs are not artistic. Nevertheless, through the year we have seen hundreds of men, women, and children by their help become new people, physically, psychologically, spiritually. In our four amputee centers we have watched them learning new skills, finding a zest for living, rising from inactivity and despair to joyous activity. The bitter tragedy of loss has come to a happy ending through receiving artificial limbs and learning to use them.

Pak Mal Sang was in deep despair when he was brought to us. He longed to commit suicide but without hands or legs he could not even take his own life. A few weeks ago he left for home able to walk without so much as a cane, and able to dress, eat, and write with hooks for hands. With radiant face he anticipated astonishing his family and townsmen by demonstrating what he could do.

Myung Song Rip wrote a letter from his home expressing his gratitude: "After I lost my leg a friend rode me to school ten miles away on his bicycle. Now I ride a bicycle myself with my artificial leg. My schoolmates and neighbors can scarcely believe that the boy who rides a bicycle and plays as the other boys do is the cripple boy they used to see."

When Chong Gan Mo lost his leg in a train accident he was grateful that he was not among those killed, but life looked very drab as he had to drop out of college and abandon his dreams. In our amputee training program he developed skill and initiative and has become the chief technician of our staff. Seeing him stride about his work, one would never imagine that he is an amputee. Joyously, he looks forward to going to America in a few months, for further training. His dreams have changed and now he sees God's hand in his loss, a call from the Lord to give his life in service for the amputees of Korea, to reveal to them Christ the Saviour, sharing with them the happy ending of his own misfortune.

A STABLE -- A MANGER -- A CROSS -- AN EMPTY TOMB -- are not artistic, though many artists have painted them so many times that we have to remind ourselves that it was the happy ending that has transformed them into sacred symbols and things of beauty to us.

May God grant to you throughout the New Year a happy ending to every testing and disappointment, enabling you to find that each experience is just another one of the "all things that work together for good because you love the Lord and are called according to his purpose."

Your friends,

Reuben and Janet Torrey

Presbyterian Mission
2 Ku, 447 Tae Hung Dong
Taejon, Korea

PROCEEDINGS
of the
41st General Assembly
of the
Presbyterian Church in Korea
* * *
Seoul
Saemunan Presbyterian Church
September 20-25, 1956

An unofficial extract of an unofficial translation

A TRANSLATED EXTRACT FROM
THE RECORD OF THE 41st GENERAL ASSEMBLY
OF THE
PRESBYTERIAN CHURCH IN KOREA

First Day. Opening Services.

The 41st General Assembly of the Presbyterian Church in Korea convened at 7:30 P.M. on September 20, A.D. 1956, at the Saemunan Presbyterian Church, Sudaemunku, Seoul.

Pastor Han Kyung-Jik, Moderator of the Assembly, directed a silent prayer and the Assembly sang Hymn Number 18. Pastor Choi Jai-Ham led in prayer. Pastor Han Wan-Suk read verses 1-9 of the First Chapter of Joshua. The choir of the Saemunan Church rendered a special hymn and the Moderator preached on the subject, "March Forward Into the Land I Give You," closing with prayer. Then the General Assembly sang Hymn Number 459, Pastor Yi Ju-Ik pronounced the benediction, and the opening service was concluded.

The secretary called the roll of members and a total of 226, including 105 pastors, 99 elders and 22 missionaries, were present.

Roll of Presbyteries:

- | | | |
|-------------------------|--------------------------|--------------------------|
| 1. Kyonggi Presbytery | 11. Mokpo Presbytery | 21. Hwangnam Presbytery |
| 2. Ch'ingpuk Presbytery | 12. Ch'eju Presbytery | 22. Hwanghae Presbytery |
| 3. Chungnam Presbytery | 13. Kyongnam Presbytery | 23. Hwangdong Presbytery |
| 4. Taejon Presbytery | 14. Kyongpuk Presbytery | 24. Pyongyang Presbytery |
| 5. Kunsan Presbytery | 15. Kyongdong Presbytery | 25. Pyongsuh Presbytery |
| 6. Chonpuk Presbytery | 16. Kyongan Presbytery | 26. Anju Presbytery |
| 7. Kimje Presbytery | 17. Kyongjung Presbytery | 27. Pyongdong Presbytery |
| 8. Chonsuh Presbytery | 18. Kyongan Presbytery | 28. Yangchon Presbytery |
| 9. Chonnam Presbytery | 19. Kangdong Presbytery | 29. Pyongpuk Presbytery |
| 10. Sunchon Presbytery | 20. Kangwon Presbytery | 30. Hamnam Presbytery |
| | | 31. Hambuk Presbytery |

Declaration of the Opening of the Assembly. Report on Procedures.

The Moderator declared the opening of the 41st General Assembly of the Presbyterian Church in Korea.

Mr. An Kwang-Suk, member of the Steering Committee, reported on the Docket of the 41st General Assembly of the Presbyterian Church in Korea as follows:

The Docket of the 41st General Assembly of the Presbyterian Church of Korea

Time: September 20-24, 1956

Place: The Saemunan Church in Seoul

Time Schedule of Meetings

1. Devotions, 9:00 to 9:30 every morning
2. Communion, 7:30 P.M. on September 21st
Presided over by the Moderator, Sermon by Pastor Kim Kyong-Mo, worship led by Pastor Choi Jai-Hwa.
3. Assembly, 9:40-12:00 A.M., 2:00-5:00 P.M. and 7:30-10:00 P.M.
4. Preparatory Meetings
Department of Nominations at the site of the Assembly at 9:00 A.M., September 20th.
Members of each Committee at the site of the Assembly at 2:00 P.M., September 20th.
Members of the Statistics Committee at the site of the Assembly at 5:00 P.M. September 20th.

First Day 7:30-10:00 A.M., Thursday, September 20th.

1. Opening Ceremony

Opening sermon by the Moderator of the General Assembly

2. Business Section

- a. Roll call of members by the Clerk.
- b. Declaration of the opening of the session by the Moderator.
- c. Report on procedures by the members of the Steering Committee.
- d. Election of Officers: Moderator, Clerk, Treasurer (original balance sheet).
- e. Change of officers, new and old.
- f. Distribution of badges.

The Second Day, Friday, September 21st

1. Devotion
From 9:00 to 9:30 led by Pastor Kim Yun-Sik.
2. Business Session from 9:40-12:00 A.M.
 - a. Roll call by the Clerk.
 - b. Reading of the minutes by the Clerk for the record.
 - c. Appointment of the members of departments, reported by the Department of Nominations.
 - d. Appointment of Commissioners and directors, reported by Nominating Committee.
 - e. Appointment of vacant members of Inspection and Nominating Committees (Reported by the Moderator).
 - f. Presentation of remaining subjects of discussion by the former Clerk.
 - g. Report by members of the advisory committee.
 - h. Adjournment.
3. Continued Business Session from 2:00-5:00 P.M.
 - a. Report on general affairs by the Executive Secretary.
 - b. Report on accounting by the Treasurer.
 - c. Report on the directors and members of each committee.

Christian Literature Society	Severance Medical College of Yunhi University
Bible Society	
Christian Service Council	Kyemyung College
KCCE	Committee for the Examination of Pastors
NCKK	General Convention of Women Evangelists
Soongsil University	
 - d. Adjournment.
4. Communion at 7:30 P.M.
Presided over by the Moderator.
Sermon by Pastor Kim Kyung-Mo.
Worship led by Pastor Choe Jae-Hwa.

The Third Day, Saturday, September 22nd

1. Devotion from 9:00 to 9:30 A.M. led by Pastor Woo Yul-Sung.
2. Business Session from 9:40 to 12:00 noon.
 - a. Roll call by the Clerk
 - b. Reading of the Minutes by the Recording Clerk.
 - c. Report by departments and committees.

Report by the Council for Theological Seminary
Report by the Committee for the Promotion of Women's Colleges
Report on the tour of the American General Assembly
Report by the Joint Council of General Assembly Officials and Government.
3. Continued Business Session from 2:00 to 5:00 P.M.
 - a. Reports by the Departments of Education, Evangelism, Missions, Regulation, Guidance of Youth, Relief and by the Plenipotentiary Representative of the Chungbuk Presbytery.
4. Special Program of the Department of Evangelism, 7:30 to 9:30 P.M.
Report on the Observation of the Mission Consultative Council.

The Fourth Day, Sunday, September 23rd

1. Special Program of the Department of Missions at 7:30 P.M.

The Fifth Day, Monday, September 24th

1. Devotions from 9:00 to 9:30 A.M. led by Pastor Kim Yong-Jin.
2. Business Session from 9:40 to 12:00 noon.
 - a. Roll call
 - b. Reading of the Minutes
 - c. Reports by various Departments: Judicial, Juridical Persons, Foundation, Finance, Religious Education, Military Chaplains.
3. Continued Business Session from 2:00 to 5:00 P.M.
 - a. Report on the inspection and statistics of the Presbytery Records.
 - b. Appointment of the member for the arrangement of the Internal Council.
 - c. Reading of the Assembly Record.
 - d. Determination of the site of the Internal Council.
4. Closing Ceremony.
 - a. Resolved to adopt temporarily the proceedings reported on above.
 - b. Resolved during the report on the proceedings to alter the hour of devotion to the daybreak prayer hour of 5 to 6 A.M.

- c. The Moderator announced the names of eight persons to be the members for counting ballots.
- d. Appointment of Officials
 Officials were chosen as follows:
 Moderator: Yi Tai-Yong
 Clerk: An Kwang-Kook
 Recording Clerk: Jung Kyu-Oh
 Treasurer: Bae Tae-Jum
- e. Adjournment
 Benediction by Pastor Yi Soo-Hyun.

Vice-Moderator: Chun Pil-Soon
 Deputy Clerk: Pak Pyong-Hoon
 Deputy: Kim Yong-Jin
 Assistant Treasurer: Ju Duk-Kun

--- Pak Chan-Mok, Recording Clerk

(The following is a condensed extract of the proceedings of the Business Session of the Assembly:)

The Session reopened at 9:30 A.M. on the same day at the same site...and the assembly sang and Pastor Kim Sik-Chan led in prayer.

Adoption of Minutes

Change of Officials:

A ceremony for the change of old and new officials was held.

Distribution of Badges:

Badges were distributed by the Joint Church Council of Seoul of the Kyunggi Presbytery; and the badges were gratefully received; it was resolved to send a letter of appreciation through the Clerk.

Prayer

REPORT OF THE DEPARTMENT OF NOMINATIONS. (Kim Jae-Suk)

Organization: Nominations were approved for the following Departments:

1. Department of Nominations
2. Department of Education
3. Department of Government
4. Department of Evangelism
5. Department of Missions
6. Department of Religious Education
7. Department of Exhortation (=C.E., = Y.P.)
8. Department of Regulations
9. Department of Finance
10. Department of Judicial Affairs
11. Department of Relief
12. Department of The Juridical Person
13. Department of Rural Development
14. Department for the Examination of Pastors
15. Department of Theological Education
16. Department of Pension
17. Department for the Inspection of the Records of Presbyteries
18. Commission on Military Chaplains
19. Commission on the Bible Society
20. Director of the Christian Literature Society
21. Directors of the Yunhi University (Chosen Christian University)
22. Directors of the Severance Medical College
23. Directors of the Soongsil College (Union Christian College)
24. Directors of the Kyemyong University (Keimyung Christian College, Taegu)
25. Representative to the Church World Service Board
26. Representatives to the Korea Council on Christian Education
27. Representatives to the National Christian Council of Korea
28. Commissioners on Broadcast
29. The Literacy Society of Korea
30. Directors of the Theological School
31. Directors of the Christian Announcer ^{news} (Kidok Kongbo)
32. Commissioners of the Standard Presidium
33. Central Mission Consultative Council
34. Promotive Council for the Women's College

The Session adjourned at 9:40 with the prayer of Pastor Yi Si-Moon.

Continued Session:

Led by the Moderator, the Session continued at 2:00 P.M. Pastor Han Wan-Suk led the devotions; Pastor Na Duk-Hwan led in prayer.

The Moderator filled certain vacancies.

Resolved to deliver to the Executive Department subjects left over to this session of the General Assembly, including the request of the representatives of the twelve churches in Kumeun District of the Chonbook Presbytery to be enrolled in Taejon Presbytery, and the petition from the Chonbook and Kunsan Presbyteries to draw a demarcation line in the area surrounding Iksan.

DEPARTMENT OF NOMINATIONS *Overtures Committee*

Resolved to accept the report of Mr. Kwon Yon-Ho, Director of the Department of Bills and Overtures as follows:

Organization Director: Kwon Yon-Ho

Secretary: Yu Kyung-Soon

1. To be referred to the Executive Department the subject of the abolition of missionary comity districts suggested by Mr. Song Am-Suk, Moderator of the Mokpo Presbytery, and the item regarding missionary activities.
2. To be delivered to the Executive Department the subject of the promotion of an honored pastor on his death to the office of Moderator of the Presbytery, suggested by Mr. Han Kyung-Jik, Moderator of the Kyungi Presbytery.
3. To be turned over to the Department of Exhortation (C.E.) the subject suggested by the same Mr. Han, regarding the alteration of age in the Department of Exhortation for Youth and the Department of Exhortation for manhood.
4. To be sent to the Executive Department the suggestion of Mr. Han, with respect to the foundation of a new Presbytery in the vicinity of an already established Presbytery.
5. To be dispatched to the Executive Department the suggestion by Mr. Han to amend the last part of the fourth paragraph, fourth chapter of the Book of Church Order.
6. To be consigned to the Executive Department the suggestion by Mr. Yi Soo-Hyun, Moderator of Chonbook Presbytery, on missionary comity.
7. To be transported to the Executive Department the suggestion by Mr. Yi Soo-Hyun in regard to missionary activities.
8. To be committed to the Executive Department the suggestion of Mr. Yi Soo-Hyun on illegal assembly.
9. To be directed to the Executive Department the suggestion by Mr. Song Yong-Ho, Moderator of Chonsuk Presbytery on the divisions between Korean Christians.
10. To be brought to the Department of Education the suggestion by Mr. Kim Do-Hwan, Moderator of Kimje Presbytery, on exemptions from tuition for the children of Ministers.
11. To the Department of Finance the petition by Mr. Paik Ung-Soo, Moderator of Taejon Presbytery, for assistance in the construction of the Kangbyung Church.
12. To the Executive Department the request of Mr. No Jin-Hyin, Moderator of Kyungnan Presbytery, for the division of that Presbytery.
13. To the Executive Department Mr. No's suggestion regarding the use of the title of our churches by other denominations.
14. To the Department of Finance Mr. No's suggestion on the unification of collections.
15. To the Department of Government Mr. No's suggestion on the retranslation of the Testaments.
16. To the Department of Government the suggestion by Mr. Han Kyung-Jik, Moderator of Kyoung Presbytery, regarding the positions of sinecuristic elders and advisors.
17. To the Executive Department the suggestions of Mr. Yi Soo-Hyun, Moderator of Kunsan Presbytery, respecting private assemblies.
18. To the Executive Department Mr. Yi's suggestion for the revocation of mission comity districts.
19. To the Department of Regulation Mr. Yi's petition to alter the service period of the Executive Secretary of the General Assembly.
20. To the Executive Department the suggestion by Mr. Kye Chang-Ju, Moderator of Pyeongyang Presbytery, on the revision of the Constitution.
21. To the Executive Department the inquiry by Mr. Pak Doo-Yung, Moderator of Kyungdong Presbytery, with respect to the analysis of government.
22. To the Department of Finance the petition of Mr. Wi Doo-Chan, Moderator of the High Commission of the Soonhyewon (Home for the aged), for assistance

- in the maintenance expenses of the Soonhyewon.
23. To the Department of Finance the request by Mr. Kim Kyay-Mo, Moderator of Soonchon Presbytery, for the partial exemption of higher council dues.
 24. To the Department of Finance the request of Mr. Wi Doo-Chan, High Commissioner of the Soonhyewon, for a contribution of one week's collection.
 25. To the Department of Finance the suggestion of Mr. Cha Tae-Hwa, Moderator of Kyungbook Presbytery, to unify offerings.
 26. To the Executive Department Mr. Cha's suggestion regarding the establishment of a commission for the study of ecumenical matters.
 27. To the Executive Department Mr. Cha's recommendation on the treatment of female evangelists who have graduated from theological schools.
 28. To the Department of Finance the request of Mr. Pak Chung-Hak, Moderator of Kyungan Presbytery, for contribution to the construction of churches.
 29. To the Executive Department the petition for the divisions of Yuhsoo Presbytery.
 30. To the Executive Department the subject of enrollment within the Taejon Presbytery of certain areas now under Kunsan Presbytery supervision.
 31. To the Department of Evangelism the petition on pioneer evangelism in regions without churches.
 32. To the Executive Department the recommendation of Mr. Kim Suk-Chan, General Representative of Kyungan Presbytery, and twenty others, with regard to double marriage.
 33. To the Executive Department the suggestion of Mr. Pak, Moderator of Kyungan Presbytery, to strengthen the organizational structure of the General Assembly.
 34. To the Department of Finance the petition of Mr. Paik Ung-Soo, Moderator of Taejon Presbytery, requesting assistance in the construction expenses of the Konigkyung Church (together with Number 11).
 35. To be returned, the recommendation of Mr. Hwang Sun-Soo, Chairman of the National Christian Endeavor (=Presbyterian Young People's Association).
 36. To the Executive Department the suggestion of Mr. Cha Tae-Hwa and fifteen others, respecting the formulation of badges for pastors and elders.
 37. To the Executive Department the suggestion of Mr. No Kin-Hyun, Moderator of Kyungnam Presbytery, regarding abnormal religious movements.
 38. To the Executive Department the suggestion of Mr. Cha Tae-Hwa, Moderator of Kyungbook Presbytery, on Na Woon-Mong's group at Yongmoonsan.
 39. To the Department of Finance the request of Mr. Pak Chong-Yul, Moderator of Chungbook Presbytery, on the Sunam Church in Chungju.
 40. To the Mission Consultative Council the request of Mr. Yi Won-Ik, Moderator of Kangdong Presbytery, for liaison with Missions.
 41. To the Department of Finance the request of Mr. Im Jung-Muk, Moderator of Kangwon Presbytery, for assistance in the construction of churches.
 42. To the Department of Finance Mr. Im's petition for aid in the construction of three churches in the town of Cholwon.
 43. To the Department of Finance the request of Mr. Yi Won-Ik, Moderator of Kangdong Presbytery, for aid in the construction of the town church of Jungsin.
 44. To the Department of Finance Mr. Yi's request for aid in evangelistic activities on the Island of Kumun.
 45. To the Department of Finance the request of Mr. Edward Adams, Director of the General Assembly Theological School of the Presbyterian Church in Korea, respecting the equipment expenses of the residences for professors.

REPORT OF THE DEPARTMENT OF GENERAL AFFAIRS

The Report on General Affairs by Mr. An Kwang-^{Kook}~~hak~~, Executive Secretary of the General Assembly is received as below, with a special report on Dr. Kye Il-Sung's visit in Bangkok, Thailand, to follow later.

Following is a report on the activities of General Assembly Headquarters and the General Secretary during the period of one year and four months from May 1955 to August 1956.

1. Externally

Greeted Dr. Wright, Moderator of the Presbyterian Church U.S.A. (Northern).

Greeted Dr. John Coventry Smith, General Secretary of the Department of Missions, Presbyterian Church U.S.A. (Northern)

Greeted Dr. Bradley, General Secretary of the Department of Missions, Presbyterian Church in U.S. (Southern) and Dr. C. Darby Fulton.

Greeted the visit in Korea of Mr. Leck ~~Th~~-Young, General Secretary of the Thailand Church; and Mr. Sundberg, General Secretary of the United Church in the Philippines.

Greeted Mr. Catlon, a Philippine Pastor, who attended the convention of Sunday schools.

Also greeted the other foreign pastors as Pastor Pak, Pastor Barnhouse, etc.

2. Foreign Travels

- a. Dr. Kye Il-Sung participated twice at the conferences in Bangkok, Thailand, and made important proposals.
- b. General Assembly Moderator Han Kyung-Jik, Dr. Edward Adams and Pastor An Kwang-Kuk took part in the consultative Meeting on Missions held at Lake Mohunk, New York, and for three weeks toured the cities of Albany, Rochester, Buffalo, Pittsburg, State College, Washington, D.C., Princeton, Philadelphia and New York introducing the churches of our country; and later attended the 168th General Assembly of the Presbyterian Church in the U.S.A. (Northern) Dr. Adams and Pastor An Kwang-Kuk returned in the middle of June, and Dr. Han Kyung-Jik came back early in August after winding up a tour of Europe and Africa.

3. Internally

Appeared as witness at the Pusan District Office of Prosecution on the case of the Munchang Church.

Appeared as witness at the Kwangju Court of Appeal on the case of the M Church of Jeju.

Appeared as witness at the Seoul Court of Appeal on the case of the Anyang Church.

Appeared as witness at the Mokpo Branch of Kwangju District court on the case of the Yandong Church in Mokpo.

Appeared at the Headquarters of the Second Army on the incident of the Sunghwawon Church.

Endeavored to effect the release of Pastor No Ki-Won of the Anyang Church and eight others who had been arrested on a church dispute.

Asked Mr. Choe ~~Chang~~ Hae to present himself at the Andong Branch of the Taegu District Court on the case of the Yongju Church.

4. The Case of the Chungbuk Presbytery

See below under Special Item.

5. Slated Projects

- a. Requesting the decision to earmark \$50,000 for the construction of the Head Office Building of the General Assembly.
- b. Decided to set aside \$150,000 for the construction of a Women's College.
- c. Requesting the decision to disburse \$20,000 for young student activities.

6. On the Revival of Special Projects

A meeting of board members was called at the Theological Seminary on August 4, 1955 and announced the leading principles as below.

Leading Principles: In light of prevailing false religions taking advantage of the present confusion in the religious world, and with due consideration to frequent violations of the doctrine, rites, government and the interpretation of the Bible among believers belonging to the Presbyterian Church in Korea, Board members of the General Assembly and members of the Executive Committee have held continual sessions, fully debated on this matter and announce hereby the leading principles as follows:

A. Government

1. Any association consisting of believers of the Presbyterian Church in Korea shall require the approbation of an appropriate supervising council in order to hold assemblies and levy collections.

B. Doctrine

1. There lies a danger of digression in a believer asserting to have received revelation; revelation and inspiration are quite different. Now we are entitled to inspirations but they can only be recognized providing they are in compliance with the Bible.
2. Blessing does not mean curing of the sick, spreading words, or raising voice. Greater blessing than these is the spreading of the truth and we should endeavor to maintain the peace of the Church, to display the virtue of love, and uphold a modest life and the order in a church.

C. Standards for Services of Worship

1. When believers gather and conduct programs of hymns, prayers, readings of the Bible and sermons, it is called service of worship. Revivals should similarly be conducted orderly, solemnly and reverently in accordance with the directions of worship service examples and should not violate the Bible.
2. Hymns and prayers in a revival should also follow the worship service examples, but it is advisable to avoid hand clapping, drum beating or needless ordinations.

shortcuts?

3. Sharing blood, fragrance or odors is not grounded on the Bible. So the believers should be on guard against its temptation and take care not to cause confusion as was done in the Corinthian churches.

D. Religious Movements

1. Religious movements have as their purpose the spreading of the Gospel and the deliverance of life, and believers are advised against propaganda, offerings, applause and curing sickness for they may weaken the health of religious movements.

E. Miscellaneous.

1. The meeting of the Moderators of Presbyteries: discussed matters regarding the Consultative Council of Missions and the construction of a Women's College.

REPORT OF THE PLENIPOTENTIARY HIGH COMMISSION - *what is this?*

Organization:

High Commissioner --- Kim Suk-Jin

Secretary --- Pak Pyong-Hoon

Commissioners --- E. Adams, Kim Jae-Suk, ^{Kwang} ~~Abn~~ Kwon-Kook, Kwon Yon-Ho.

Time: Met at the Central Hotel in Chochiwon on June 7, 1955

Resolutions:

- A. To revoke the acceptance of Mr. Kim Soo-Won's transfer requested by the ~~Purbuk~~ ^{Chunbuk} Presbytery.
- B. To revoke the bestowal of a letter of recommendation to entrants of the Korean Theological School not under the direct management of the General Assembly.
- C. On the same day, demands for amendments were filed in a temporary meeting of the Presbytery at the Chungju Church, but the meeting decided to make corrections during a regular session and agreed to postpone the issues until the next regular session.

The Second Conference:

The Plenipotentiary Committee met on August 24, 1955 at the Chungju Bible High School and resolved the following:

High Commissioner --- Kwon Yon-Ho (acting)

Secretary --- An Kwan-Kuk (acting for Edward Adams), Yi Jae Young (acting for Kim Jae-Suk)

Resolutions:

A. First Item, Lawful Cases.

1. To revoke the acceptance of Mr. Kim Soo-Wan's transfer requested by Pastor Su ~~Chung-Tae~~ ^{Chunbuk} of ~~Chunbuk~~ ^{Chunbuk} Chungbuk Presbytery.
2. To retract the bestowal of letters of recommendation to the Korean Theological School.

The duty of the Commissioners shall be completed on resolution of the above.

B. Second Item, Unlawful Cases.

Resolved that the 13th Regular Session of Chungbuk Presbytery with Mr. Kim Yong-Ju as Moderator reached agreement on a resolution dissenting from the will of the General Assembly, and therefore, the Plenipotentiary Commissioners declare that the Presbytery led by Mr. Kim Yong-Ju has been severed of relationship with the General Assembly, and the representatives obeying the General Assembly are declared empowered to continue the 13th sessions of Chungbuk Presbytery at 8:30 P.M. in the Bible School under the chairmanship of Mr. Pak Yong-Jae, the Vice-moderator.

Following the above resolution, the Presbytery met at 2:00 P.M. and pronounced the illegal resolution of the Chungbuk Presbytery to be lawful, instead of retracting it; and Mr. Kwon Yon-Ho, the High Commissioner, withdrew after the declaration of the Second Item.

C. Then the Presbytery was divided in two, and the camps of the ROK side and the party for the General Assembly became clearly outlined. The ROK Presbytery group billeted its members in the kindergarten of the First Chungju Church, prohibiting exit and providing food, while the Chungbuk Presbytery under the General Assembly managed all matters with prudence and recessed.

Afterwards struggles broke out in rural areas over the ownership of churches. Many churches, including Okchon, Chungsan, Wonsam, Taebul, Hwang Chong, Wep-yong, Sain, Changan, Soanbo, Chungju, Taesa, Umsung, etc., were split and fights flared, causing tragic bloodshed. Except for Taebi, all churches were split, and for the sake of the Chungbuk Presbytery. Mr. An Kwang-Kook, General Secretary of the General Assembly, offered his efforts, presenting

himself there over ten times, despite dangers to his person at several places; and by the endeavors of pastors and elders of the Presbytery, 67 of one hundred churches are presently under our firm control.

THE REPORT OF THE RALLY OF THE WOMEN EVANGELISTS

Resolved to accept the report of Mrs. Kim Pil-ye, Chairman of the Convention of Women Evangelists of the Presbyterian Church of Korea, and to have it advertized.

RECESS

Recessed until five P.M. in order to call committee meetings.
Prayer by Pastor Kim Suk-Jin.

THE THIRD DAY: DAWN PRAYER

The Dawn Prayer session was conducted under the chairmanship of Pastor Kim Ki-Pal at 5:30 A.M. on September 22nd.

SESSION CONTINUED

The session continued under the chairmanship of the Moderator at 9:30 A.M. with hymn Number 456 led by Pastor Han Won-Suk, reading Chapter 13 of First Corinthians; exhortations and prayer by Pastor Yi Ki-Hyuk.

REPORT OF THE DIRECTOR OF THE RELIEF DEPARTMENT

Organization:

Director --- Kwang Duk-Hwan
Secretary --- Im Chae-Yin
Accountant --- Choe Jung-Ho *Hai*

REPORT OF THE DEPARTMENT OF RELIGIOUS EDUCATION

A. Organization

Director --- Kim Yun-Chan *Kwak? Kwon?*
Secretary --- Kwang Byung-Hyuk
Accountant --- Yi Koon-Chan
Active Commissioners --- Kim Yin-Chan, etc.
Secretary General --- An Kwang-Kuk
Associate Partnership Secretary General --- Allen Clark.

B. Report on Achievement

1. Studies are under way on a question book for Catechumens and baptized believers.
2. Held a national convention of Sunday Schools in Taegu early in April.
3. Members for the revision of the words of hymns are studying with various denominations of the NCC.
4. Sent General Secretary An Kwang-Kuk to America on a tour of religious education and church agencies.

C. Operation of Projects

1. Planning to continue the publication of Sunday lessons for both adults and children.
2. Planning to publish Sunday school texts.
3. Planning to continue publishing Junior High School Bible texts.
4. Planning to publish the Ten Year History of Liberation and the History of First Christianity by Pastor Kim Yang-Sun.
5. Planning to publish Organized Theology by Dr. Pak Hyung-Hyong.
6. Planning to publish first and second volumes of the Original New Testament.
7. Planning to publish the 3rd volume of sermons in commemoration of the 70th Anniversary.
8. Hopes that all of the projects concerning this Department shall be committed exclusively to this Department.
9. Hopes the following budget for the present fiscal year be permitted.
(Numbers in Parenthesis are the figures for 1955)

Other Items are as follows:

A. Publication

1. Sunday Assignments
Children for 1956 --- 25,000
Adults for 1956 --- 10,000
Written by: For Children, Jung Kyu-O, Kim Kwan-Ho, Chae Ki-Un, Kang Sin-Myung; For Adults, An Kwang-Kuk, Hwang Un-Kyung, Hwang Sung-Ook, Jung Ki-Hwan.

2. Summer texts (1956) --- 7,000
Written by An Sung-Jin, Jang Yun-Sung, Pak Yun-Sam, Hwang Sim-Yi, Choe Yung-Il, Pyo Jae-Hwan, Kim Kye-Yong.
3. Religious Educational Psychology (Revised Edition) 종교교육심리학?
4. Collection of Sermons in Sunday Schools
5. Handbook of the Bible --- 2,000
6. Standard Interpretation of the Bible (Genesis) --- 2,000
 - a. History of important personages of the Old Testament, written by Kim Sang-Baek --- 3,000
 - b. Story of Jesus, by Sin Bok-Yan --- 3,000
 - c. Story of Paul, by Jung Ki-Hwan --- 3,000
 - d. Gospel of John, by Kim Kwang-Hyo --- 3,000
 - e. Doctrine of Christianity, by Sund K Sil --- 3,000
 - f. Ten Year History of Korean Christianity Since Liberation --- 3,000
 - g. Regulations of the General Assembly of the Presbyterian Church of Korea --- 3,000
 - h. TOTAL --- 75,000

B. Books under Process

1. Standard Commentaries of the Bible are being printed.
2. Sunday assignments (1957) being printed. Children's Part written by Pak Chang Mok, Hwang-Sun Yi, An Sung-Jin, Kim Kwan-Ho. Adult's Part written by Kim Kwan-Ho, S M Kim, Choi Pilley-Kim, Kim Kyong-Mo.

C. Dispatched lectures to the Training Classes for summer school leaders.

D. Report on the Progress of the Bible Communications Section
From April 1, 1955 to August 31, 1956.

After thought-relation with prisoners --- 1,600 given free
The Department of the New Testamane published 5,000 volumes.

E. Bible Clubs

F. Financial Report of the Department.

G. Report of the Department of Books.

The above is the report of the Department of Religious Education. An examination of the books showed it correct and errorless, and hereby is certified.

September 22, 1956

Inspectors of the General Assembly,
Department of Finance

Han Hyung-Sang (seal)

Num Yung-Bok (seal)

REPORT OF THE DEPARTMENT OF CHRISTIAN ENDEAVOR (Presbyterian Young People's Program)

Resolved to receive as below the report of Mr. Han Wan-Suk, Director of the Department of Christian Endeavor.

Secretary Kim Chun-Kyu

Accountant Bae Tae-Jun

Report on Projects:

1. Youth Department of Christian Endeavor
 - a. Held training classes for youth leaders.
 - b. Welcomed Mr. Stagewood on his visit to Korea and arranged for his speaking engagements.
 - c. Manufactured and distributed posters on the leadership and advertisement of ceremonies on Youth Sunday.
 - d. Sent Messrs. Bae Tae-Jun, Kim Sang-Ik, Kim Yang-Pil, to the Association Convention of the World C.E.
2. Students' Department of C.E.
 - a. Held a national summer convention of students in Namsan in July.
 - b. Observed a joint commemoration service with the Kyunggi C.E. last Christmas.
 - c. Sponsored Dr. Wright's speeches at Seoul National University.
 - d. Sent Yi Dae-Sun and Su Jung-Suk to the Asian Convention of the World C.E.

Schedule of Projects:

1. Formulated plans to open up a large-scale Exhortation (C.E.) Movement inviting the permanent manager and student secretary.
2. Slated to develop a religious movement of youth and students publishing C.E. principles and worship service guides.
3. Docketed to conduct training classes for youth, students, collegians and leaders.
4. Planning to hold in Korea an Asian Convention of young Christians.

We consider it proper to commit to five commissioners for a one year study the request of Mr. Han Kyung-Jik of Kyunggi Presbytery to limit the age of youth members to 18-30 and to organize the Adults Department of Christian Endeavor with members ranging in age from 30-45, and to order them to render a report next year. The commissioner are Han Wan-Suk, Kim Chun-Kan, Bae Tae-Jun, Kang Sin-Myong, B. Sheldon.

Request to commit exclusively to the Department of C.E. the dispatch of the directors of the Presbyterian Church in order to make the KSCF a full-rounded organization.

Request to appoint as the expert leading members of the C.E. Student Council the following....

To entrust to our Department after the report of the Department of Nominations the selection and commissioning of the General Secretary.

Also request to commit to our Department the performance of all activities on C.E. Requests:

We request an allowance of 600,000 hwan from this Department's budget of 3,500,000 hwan.

REPORT OF THE DEPARTMENT OF EVANGELISM.

Resolved to receive the report and petition of Mr. Yan Hwa-Suk, Director of the Department of Evangelism.

A. Organization

1. Director --- Yang Kwa-Suk
Secretary --- Kye Hwa-Sam
Accountant --- Kang Ju-Ku
2. Members of the Secretariat: Kwon Yun-Ho, Ko Sung-Mo, Kim Mong-Su, Pak Chung-Nak, Im Chim-Sung, Yi Chang-Sup, Yang Hwa-Suk, Kye Hwa-Sam, Kang Ju-Ka, Edward Adams.
3. Secretary General --- Kwang Kun-Chun
4. Staff Members --- Chang Duk-Ho, Kim Nak-Yung.

B. Reports

1. Things to be thankful for are the blessings of God and the spread of the Gospel through the providence of the Holy Spirit.
 - a. We are grateful for the sincere remittance of offerings and dues on Liberation Sunday by all of the churches of the nation positively cooperating in the One Year Development Project, for the sending by Youngnak Church in particular, of many pioneer evangelists directly to localities and also by many other churches; and for the assistance of the Northern Presbyterian Mission in providing for surplus military tents to be used at assembly sites in evangelistic frontier areas.
 - b. We are grateful for the assistance of \$5,000 by the Northern Presbyterian Mission to help equip the evangelistic project of the General Assembly Revival Corps; for the Taegu Christian Revival Associations ready cooperation and exclusively shouldering the burden of providing tents and gospel pamphlets and for the full support of all city churches, both spiritually and materially, by organizing Sponsorship Committees for the General Assembly Revival Corps.
2. Evangelistic development projects in 500 townships which have no churches are as below:
 - a. Newly opened churches, 211; of which independent churches are 50, and dependent ones 24 (as of last year). For this year, 133 churches have been newly developed.
 - b. The condition of newly developed churches.
tent churches --- 66; private home-churches --- 133; newly built churches --- 12.
 - c. The number of believers: Baptized --- 3,100; Catechumans --- 4,200; New inquirers --- 11,302; Total --- 18,682.
3. Audio-visual evangelistic projects:
From May 1955 to August 1956, evangelistic meetings were held 183 times and membership reached 442,800 despite 48 absences.
4. Revival evangelistic projects:
18 revivals between June 5, 1955 and August 20, 1956 in 15 cities, with 1,088, 430 attendants (text not clear); tracts, 559,900 sheets; and 12,920 absences.

Requests:

A. Financial Request

1. 5,000,000 hwan assistance in the construction of churches in one hundred newly opened places.

2. 1,000,000 hwan aid for the equipment of outdoor assemblies around big cities.
3. 1,500,000 hwan aid for the purchase of equipment for the Revival Corps.
- B. Permission to publish calendars and advertisement pamphlets to be distributed to each family in order to realize Gospel development projects and receive some amount of aid from this Department in expenses.
- C. Permission to send an evangelist to our fellow-people's church in Taiwan, particularly in view of the budget arrangement with the cooperation of individual givers.
- D. Appointment of a member of the Secretariat of this Department as a missionary consultant of the General Assembly.
- E. An immediate authorization of one-week collection over the nation, in view of the location and urgent nature of the request for aid in the construction of new churches in Sangni, Hwachon, Cholwon, one of the restored areas in the province of Kangwon, which was brought to attention by Mr. Yi Chong-Muk, Moderator of Kangwon Presbytery.

REPORT OF THE DEPARTMENT OF JURIDICAL PERSON

- A. Report on Organization
 - Director Jung Yong-Tae
 - Secretary Yi Ui-Won
 - Accountant Pyon Sung-Hak
- B. Requests
 1. Prompt registration in the Juridical Persons of Presbyteries of unregistered real estate (buildings, construction sites, land, woods, etc.) of local churches by forming Juridical Person budgets of each Presbytery.
 2. Authorization of 50,000 hwan for expenses in the management of the Juridical Person travel and other affairs.

REPORT OF THE DEPARTMENT OF RELIGIOUS EDUCATION

Organization:

- Director Kang Mun-Ho
 - Secretary Soh Chi-Ho
- A. Plans for the Unification of Theological Institutes.
 1. Night schools of theology shall also be placed under the authority of the General Assembly and the courses be unified. (However, the ROK Theological Institute is to be treated according to the five principles outlined by the 40th General Assembly.) (Tae Han Yagan Shinhak)
 2. The number of the directors of each institute is to be limited to five and their term to four years. They shall be chosen by the institute and approved by the General Assembly (including the principal). (However, the first directors shall be chosen by this Department.)
 3. The first principal of the night school shall be named by the Department of Theological Education, later ones to be chosen by the corresponding Board of Directors and approved by the Department of Theological Education.
 4. Two of the professors of the night school are to be appointed by the Department of Theological Education.
 5. Night institutes of theology shall have four year courses in principle.
 6. The speed of instruction shall be in the proportion of two years for one year of day schools.
 7. Each theological institute is to form a table of the progress of instruction for each subject and submit it to the Department of Theological Education.
 8. The enrollment of night school students in day schools will take place without tests for honor students and with tests for others. (However, entrance qualifications will be equal for both day and night schools).
 9. Details of the regulations on the operation of each theological school will be formulated by the Board of Directors and approved by the General Assembly.
 10. The present General Assembly Theological School will be maintained as a single institute; and in case of establishing local branch institutes, it will require the approval of the General Assembly.
 11. The above items will be put into effect after the passage in the General Assembly.
 - B. Budget 1,000,000 hwan.
 1. Expenses for two trips by the members of Department, 80,000.
 2. Administration expenses, 20,000.
 - C. The Merger of Theological Institutes is being promoted.
 - D. Inquiries.

Resolved, that two letters from Australia to the General Assembly inquiring about two pastors will be answered by the original Vice-moderator and Clerk.

E. Finance:

F. Report on organization.

Director: Ko Chan-Yong, Secretary: Kim Chong-Ha.

G. Resolutions:

1. Request the General Assembly for an immediate resolution on the plan for the unification of offerings, which was suggested by Mr. No Jin-Hyun, Moderator of Kyungnam Presbytery, and Mr. Cha Tae-Hwa, Moderator of Kyungbuk Presbytery, for this is a different subject to be decided by this Department.
Immediate Resolution: The plan for unifying offerings to the General Assembly is resolved to be acted upon immediately by the General Assembly and thus the plan will be returned.
2. As a result of Mr. Wi Doo-Chan, High Commissioner of the Sun Hya Won's request for 1,500,000 hwan for repair of the Sun Hye-Won and 600,000 hwan for ordinary operating costs, only the request for a one-week collection over the nation to help support surviving families of martyrs now being accommodated in the Sun Hye Won will be permitted: and the week will be the last one of October.
3. Please permit the petition of Mr. Pak Chung-Nak, Moderator of Kyungan Presbytery, for authorization to visit churches and gather collections for the Tongsan Church in Yongju.
4. To commit to the Department of Evangelism the request of Mr. Kim Kyung-No, Moderator of Sunchon Presbytery, for assistance in the evangelistic projects on Kumundo Island.
5. To make widely realized, on the already authorized Theological Institute Sunday, the request for assistance of 36,000,000 hwan by Director of the General Assembly Theological Institute, Dr. Edward Adams, in the five year plan for the construction of 10 residences of professors; and to collect offerings sincerely from everyone's heart.
6. This year's General Assembly budget is as shown below. September 1, 1956 to August 31, 1957.
7. Report on the examination of accounts.
 - a. Account of the Department of Religious Education
 - b. Account of the Department of Christian Endeavor
 - c. Account of the Department of Evangelism.We report that the above examination proved accurate and correct.

REPORT OF THE BIBLE SOCIETY

Resolved to receive the report of Mr. Im Yong-Bin, General Secretary of the Bible Society, as information.

REPORT OF THE DEPARTMENT OF MISSIONS

Director: Han Kyong-Jik

Secretary: Kim Mu-Bong

Members of the Secretariat: Han Kyong-Jik, Kim Mu-Bong, Som Chi-Ho, Yi Si-Min, Chang Sun-Chol, Kim Bi-Yul.

Report on Achievements:

- A. Missionary Pang Ji-Il is faithfully discharging his duty at his post in spite of uncountable difficulties, and correspondence is regular as before.
- B. Missionary Choe Chan-Yong finished his visa processing after much delay and flew to Thailand by air on June 23. He is studying their language and proves to be superior to any other foreigner. Serving both at schools and hospitals, he is spreading the Gospel in English.
- C. Pastor Kim Sung-Kwon underwent several years of visa processing to no avail. And Pastor Kim Sun-Ji was appointed at which his visa was promptly issued, and he will start immediately after the adjournment of General Assembly.
- D. Appreciations:
 1. Missionary Choe's living expenses will be exclusively paid for as was allowed by the Yongrak Church.
 2. Thanks offerings of last year were collected and sent with special sincerity to the Sungnae and Maesan Schools and to the Presbyterian Theological Institutes. College, middle and high school students and even primary school children joined in gathering collections. Deacon Kim In-Unk of the Sungdong Church in Taegu has taken on responsibility for a missionary. The Association of Women Evangelists is endeavoring to take on the support of a missionary and during the last year has helped the Chinese Church in Korea.

Some have gathered members of Missionary Associations and are eagerly increasing the remittance of membership.

5. Pastor Han Kyung-Jik, Director of the Department of Missions, prior to his scheduled attendance at the United States Lake Mohawk Conference, visited Thailand, our country's missionary post.
6. We are grateful that the spirit of foreign missionary projects is being widened over the nation and is recruiting many patrons, due to the selfless efforts of Pastor Choe Jae-Hwa, General Secretary of this Department.

Requests:

- A. In the correspondence with Missionary Choi, it was indicated that Thailand is a Buddhist Nation (over 90%) and poses immeasurable difficulties in missionary activities. Missionary Choi requests the heartfelt prayer of the million believers back home.
- B. We hope that each church will be encouraged to remit more than ten-to-one offerings as was resolved by the General Assembly with increased enthusiasm in the Thanksgiving collections and also that each church will render its utmost cooperation in the continued collection of missionary dues.
- C. Request every promotion and assistance in the projected plan for charging each province with one missionary in order to achieve the five-year plan as resolved by the General Assembly. (The five-year plan stipulates the sending of over ten missionaries abroad.)

Following is the scheduled five-year plan for each province.

Kyunggi	1
Kyungbok (5 presbyteries)	1
Kyungnan (3 presbyteries)	1
Jimnam (4 presbyteries)	1
Junbok (4 presbyteries)	1
Chungnambuk, Kangwon Presbytery	1
North Korea Presbyteries	1

The plan was formed with the hope in mind that, each church, according to its grade, the special over 100,000 annual gratitude offerings, the first over 50,000, the second over 10,000 and the rest over 5,000; and we request such permission.

- D. The Treasurer of each church, as determined by this Department, was designated either as the Director of the Presbytery Board of Missions or as the Treasurer of the Presbytery Board of Missions, and we wish that the Board of Missions of each Presbytery will maintain close relationship with this Department, send in the roll of Treasurers and maintain coordination in activities.

REPORT OF THE DEPARTMENT OF EDUCATION

Organization:

Director: Yi Ki-Hyuk
Secretary: Jang Sung-Chil
Treasurer: Jang Duk-Ho.

Report on Activities:

- A. The Department is attempting to promote positively through negotiations with various Christian schools, the exemption of tuition for minister's children, which was suggested by Mr. Kim Do-Hwan, Moderator of the Kimje Presbytery.
- B. Plans for the General Assembly Moderator's award on recommendation of the Moderator of the Presbytery, for one who has served over ten years faithfully in Christian middle and high schools and colleges all over the nation, and also the General Assembly Moderator's Award for one selected as the best scholar in our Christian Middle and high schools and colleges.
- C. Each presbytery is requested to report to the Department by the end of July every year on the development of Christian schools within its jurisdiction.
- D. The first Sunday in March is the Department of Education Sunday and all the churches of the nation are requested to observe the day, present offerings to the utmost of their limits, and help revive the only project of the Department which is the scholarship funds for students abroad.
- E. We desire the permission to request the Mission Consultative Council for 200,000 hwan in funds for this Departments' projects.

LITERACY SOCIETY

Resolved to receive the report of Mr. An Sin-Yong, Secretary General of the Library Society, as information.

NCKK

Resolved to receive as information the briefings of Mr. Yu Ho-Jun, Secretary General of the National Christian Council of Korea.

LETTER OF APPRECIATION

Resolved to send a letter of appreciation by the Clerk to the Chinese Church in Korea for its gift of a calligraphic scroll to the General Assembly.

KEIMYUNG CHRISTIAN COLLEGE (TAEGU)

Resolved to receive the report of Mr. Archibald Campbell, Dean of the College of Enlightenment, as information.

RECESSED

CONTINUED SESSION 2 P.M.

Mr. Hwang Keum-Chunn, Secretary General of the Department of Evangelism, was allowed the floor and spoke of the special program of the Department of Evangelism.

REPORT OF THE DEPARTMENT OF THE JUDICIARY

Resolved to receive the report of Mr. Kim Suk-Jin, Director of the Department of the Judiciary as below and to commit to the Department of Recommendation the request for supplementing one member.

Organization:

Director: Kim Suk-Jin

Secretary: Kang Man-Yu

CHRISTIAN LITERATURE SOCIETY

Resolved to receive the report of Mr. Kim Chun-Bae, Secretary General of the Christian Literature Society as information.

SEVERANCE MEDICAL COLLEGE

Resolved to receive the report of Mr. Kim Myung-Sun, Dean of the Severance Medical College, as information.

REPORT OF THE DEPARTMENT OF REGULATION

Organization:

Director: Kim Yung-Kyn

Secretary: Kim Sung-Chu

Q. REPORTS

The regulations, committed to the commissioners for the revision of regulations, and adopted by the 40th General Assembly, are the only valid rules and the pamphlets on the General Assembly Regulations now being published and distributed. Report on the revision of chapters, articles, and paragraphs deviating from the original as follows:

Chapter One, article 2, explanation standing commissioners from the General Assembly (from general representatives).

Chapter One, article 3, paragraph 4, "inspection" into "adjustment".

Chapter One, article 3, paragraph 8, please insert "will in behalf of the accountant in case of his failure".

Chapter Two, article 4, paragraph 1.

Section 1: nine members of the Department of Government to 10 (accountant, president)

Section 3: 9 members of the Department of Finance to 10.

Section 8: The number of presbyteries in the Department of Education to 9 members.

Section 10: The Department of Exhortation to 9 members.

Chapter 2, article 4, paragraph 3

Section 6: Assembly rules into assembly regulations.

Section 9: "To receive in special offerings" into "to receive from other offerings."

Section 11: To insert one more word "regarding" the Department of Religious Education.

Chapter 2, Article 8, paragraph 1.

Section 1: The Moderator into the General Assembly Moderator. Insert "matters committed under the direction of."

Chapter 3, article 11, paragraph 3

To be included in Chapter 12.

Chapter 4, article 12

To be changed to Article 13.

Article 13 to 14

Chapter 4, article 14

"To be paid according to the inspection and request of the Director of each Department and any committee," into "on inspection, the Director will send to members of the Department of Finance and each committee."

Chapter 5, article 17

The "report of" a Presbytery into "report from."

Article 7, paragraph 2

Home service and conversion (to insert sending of evangelists).

Details of the Regulations of Regular Session

Article 4, cancel out the Department of Religious Education.

Article 16, temporary members are to be chosen by regular members.

Article 18, bottom, financial committee into "financial commissioners",

Department of Tests, paragraph 37

Article 6, "inducted three days in advance" not "conducted for 9 AM on Tuesday."

Article 7, paragraph 1, "Thursday" into "Wednesday."

Article 10, "Assistance or" into "assistance and", Council of Exhortation (CE) into Board of Exhortation (CE), page 59

Article 8, paragraph 2 to be deleted, Details no. 58

Article 1, paragraph 2

The Secretariat to organize and guide a national association of Presbyteries and city and district associations which in turn will lead student councils of exhortation (CE) all over the nation, and also insert provisions regarding the National Association.

Details on the Mission Consultative Council.

Article 5, insert at the session of the General Assembly change "will report" into "will report; and on passage, a representative for missionaries will report to the General Assembly."

Article 12, change "every 5 months" to "half year."

The Department of Regulations will form a table of the above amendments and distribute it to each presbytery.

We deem it right to allow the petition of the Department of Exhortation (CE) requesting the alteration of the nine members of the Department to the number of Presbyteries.

We regard it right to continue administration of present regulations until an overall revision of rules on reshuffling the organizational structure of the General Assembly is realized, with respect to the suggestion of Mr. Yi Sun-Hym, Moderator of Kunsan Presbytery, to alter the one-year term of the Secretary General stipulated in Chapter 2, article 8, paragraph 3, to 4 years.

REPORT

Resolved to receive as information General Assembly Secretary General Mr. An Kwang-Kuk's report on his tour of the 168th General Assembly of the Presbyterian Church U.S.A.

REPORT OF THE DEPARTMENT OF GOVERNMENT

Organization:

Director: Kim Jae-Suk

Secretary: Kye Chang-Ju

Postponed items:

1. Resolved to reserve the abolition of missionary districts until the matter is submitted to and discussed by the Mission Consultative Committee.
2. The request of Mr. Han Kyung-Jik, Moderator of Kyunggi Presbytery, for the presence at Executive Council of elders suspended from office, is resolved to be returned to that Presbytery.
3. Resolved to postpone until next Monday the adoption of second and third plans for the Mission Consultative Council suggested by Messers. Song Am-Suk, Yi Sun-Hyun, Moderators of the Presbyteries of Mokpo, Kunsan and Junbuk respectively.
4. With respect to the clarification of attitude on the part of the General Assembly towards private assemblies, which was suggested by the Moderator of Junbuk Presbytery, Yi Si-Nun, and by the Moderator of Kunsan Presbytery, Yi Su-Hyun:

We deem it right to determine as heretical Mr. Pak Tae-Sun, for his teachings

are not in accordance with the Scripture, are in gross contradiction to the doctrine and creed of this Presbyterian Church, and have plunged the church in turmoil. And we further consider it right to prohibit the attendance of believers of our Church in other private assemblies and meetings conducted by private persons without the approval of the General Assembly or the Presbytery.

5. The suggestion of Mr. Han Kyung-Jik, Moderator of Kyunggi Presbytery, for the attendance at Executive Councils of elders suspended from office, is to be dealt with by the resolution of that Church (to be returned).
6. Mr. Han's suggestion for rendering the position of advisor temporary and to enable the vote on such office to be held once in every three years as was previously provided at the bottom in the Book of Church Government, Article 3, paragraph 4, cannot be easily followed for the amendments were made after serving notice on each presbytery.
7. We regard it appropriate to conduct in accordance with Chapter 3, article 1, paragraph 1; 45 of the Book of Church Government, Mr. Han's suggestion to require over 20 years service for an honored pastor; and as to the request to appoint the honored pastor on his death to the position of Moderator of the Presbytery, we think it right to be dealt with on resolution of the Presbytery.
8. We consider it right, with regard to Moderator of Kyungnam Presbytery No Jin-Hyun's proposal to prevent other denominations using our title of the Presbyterian Church of Korea, under the name of the General Assembly Moderator to request the authorities to correct the situation.

Regarding Mr. No's suggestion to retranslate the new version of Scriptures for it contains unsatisfactory styles and interpretations, we request the proposal to be committed to members of the Bible Society.

As to Moderator of Pyunghuk Presbytery, Mr. Kye Chang-Bong's suggestion to amend the qualifications of pastor provided in Chapter 4, Article 14, paragraph 1, to inauguration of pastor for the provision is the duplication of Chapter 1, Article 11, paragraph 1, item 2, it is right to amend the clause because it was misprinted, And also regarding his proposal to insert in this section of temporary employees the 3rd paragraph of Chapter 3, article 12, stipulating that advisors will be appointed from women and serve for life without ordination: we deem it proper to amend the paragraph in the revised edition, since the position was misplaced at the time of the editing.

9. Please permit as below the request of Mr. No Jin-Hyun, Moderator of Kyungnam Presbytery, for the division of both the Masan and Jinju Presbyteries; to install books and references in Kyungnam Presbytery; and to manage the foundations until new presbyteries establish controlling authorities.
 - A. Name of the Presbytery; Masan Presbytery
District included Masan City, Jinhae City, Changwon City, Hawan County, Kimbae County, Changnyong County, Miryang County.
Number of church Sessions: 33
Number of churches: 99
Number of pastors: 26
Number of believers: 1,700
Convenor: Pastor Kim Ung-Jin
Date of summons: October 23, 1956
Place: Menchang Church in Masan
Director: Pastor Choe Jae-Hwa
 - B. Name of the Presbytery; Jinju Presbytery.
District: Jinju City, Jinyang County, Kosung County, Tongyong County, Chungmu County, Hyupchun County, Sachon County, Manhoe County, Hodeng County, Sanchang County, Homyang County, Kochang County.
Number of church sessions: 22
Number of churches: 89
Number of pastors: 16
Number of believers: 1,300
Convenor: Pastor Kim Sang-Se
Date of Summons: October 27, 1956
Director: Pastor Kim Se-Yong
10. As to the inquiries of Mr. No Jin-Hyun, Moderator of the same Presbytery, regarding number of pulpits of Na Woon M, No Kwang Kong, Yum Ae Yung, and other religious movement leaders.
 - A. With respect to Mr. Na Woon-Mong, there was a resolution to this effect by the General Assembly last, and not only is the privilege of the pulpit in our church impermissible but also the attendance of believers at assemblies held otherwise will be strictly forbidden.

- ...
 B. Neither Mr. No Kwang-Yong nor Mr. Yum Ae-Kyung can be given the pulpit and attendance at their assemblies is also forbidden.
11. We deem it right to permit the request of Mr. Yi Su-Kyun, Moderator of the Kunsan Presbytery, for enrollment within Kunsan Presbytery of the Iksam District held under Junbuk Presbytery.
 12. Please send special commissioners Mr. Jun Pil-Sun and Mr. Choe Jae-Hwa to make proper disposition of the petition by Representative of Kunsan District of Junbuk Presbytery; Mr. Yang Ki-Bong and 320 others; requesting enlistment of Kunsan in the Taejon Presbytery.
 13. We consider it proper to submit the suggestion of Mr. Jo Ui-Hwan, Representative Commissioner for the Separation of Yusoo Presbytery and two others, after an agreement with the Suncheon Presbytery.
 14. Please permit Moderator of Kyungbuk Presbytery Mr. Cha Tae-Hwa's request for establishment of a committee to study ecumenical matters and appoint as members, Messrs. Han Kyung-Jik, Hwang Un-Kyun, Jun Pil-Sun, Yu Ho-Jun, Pak Hyong-Nyong, Pak Pyong-Boon and Jung Kyu-O.
 15. We consider it proper to return Mr. Cha's proposal regarding the treatment of female evangelists who are graduates of theological schools, for this can be properly dealt with by the Presbytery concerned.
 16. Mr. Cha's proposal to warn the NCKK and ask it to correct the unjustifiable appointment of Mr. Na Woon-Mong as the pastor of the Methodist Church of Kimchon City, is not a matter related to our jurisdiction for it falls under the control of other denominations, and it should be committed to the Staff Committee of the General Assembly and the General Representatives of the NCKK to be satisfactorily disposed of.
 17. Please return the suggestion of General Representative Pastor Cha Tae-Hwa and 15 others on the formulation of badges for pastors and elders, for it is quite unnecessary...
 18. Regarding the inquiry of Mr. Pak Doo-Yong, Moderator of Kyongdong Presbytery, on the procedure of assigning elders who failed in elections for assignment, we feel that though the principle is to elect to assignment 3 years hence, the election can be held after one year depending on the situation of the church and on a resolution by the Session.
 19. We think it proper, with respect to Moderator of Kyungan Presbytery, Mr. Pak Chung-Tak's suggestion on the strengthening of General Assembly affairs, that the Secretary General discuss matters at the General Assembly itself (to be postponed pending the recommendation and report of the Secretary General at the Staff Council).
 20. As to the suggestion of Mr. Han Kyung-Jik, Moderator of Kyunggi Presbytery, on the prevention of establishing new churches by other presbyteries in the vicinity of already existent church: Please enforce a strict prohibition of building churches near such a church (within 500 meters).
 21. As to the jointly signed suggestion of Mr. Kim Suk-Cham, General Representative Pastor, and 20 others, on the subject of bigamy based on unidentified reports while man and wife were separated due to war and other reasons beyond control, it should be dealt with according to law for marrying other women while there is a wife; it constitutes a transgression.
 22. We regard it right to return Moderator of Junsuh Presbytery Mr. Song Yong-Hi's inquiry whether it is permissible to marry with believers of the ROK Presbyterian Church.
 23. Respecting the inquiry of Mr. Pak Sun-Taek, Moderator of the Anju Presbytery, whether B Presbytery can enlist and employ a pastor dismissed and expelled by the Department of the Judiciary in A Presbytery, despite the declaration of withdrawal while the pastor, a member of A Presbytery, is being tried for some violation of law, we deem it unlawful (Discipline Chapter 11, article 109) and therefore unwarranted.

REPORT OF YONHI UNIVERSITY (CCU)

Resolved to receive the briefing of Mr. Baek Nak-Jun, President of the Yonhi University, (L. George Paik).

RECESSED

Prayer by Pastor Kang Mun-Ho.

REPORTS SESSION

Beginning at 7:30 P.M. on the same day at the same place a reports session was

conducted under the chairmanship of Pastor Kye Hwa-S , Secretary of the Department of Evangelism, with services sponsored by the General Assembly Department of Evangelism on former General Assembly President Mr. Han Kyung-Jil's attendance at the convention of the Foreign World Mission of the Presbyterian Church U.S.A. The proceedings were as follows....

THE FOURTH DAY

EVENING

Service for sending missionaries.

At 7:30 P.M. on the same day a service dedicated to sending Missionary Kim Su-Il was conducted under the chairmanship of Pastor Choe Jae-Hwa, ~~Secretary General~~ of the Department of Missions.

Program of Service:

Chairman Pastor Choe Jae-Hwa, ~~Secretary General~~ of the Department of Missions.

Silent prayer, all assembly

Hymn, Number 548, all assembly stood up

Bible, Paul chapter 43 Verse 14-21, Pastor Choe Jung-Hoe

Sermon "Chosen People", Pastor Pak Hyong-Nyong

Prayer, the preacher

Quartet, choir members

Introduction (Pastor Kim Sun-Il), Pastor Choe Ju-Hwa

Oath (to the missionary), General Assembly Moderator

Encouragement, Dr. Edward Adams

Presentation of gift: Elder Sin In-Bok

Congratulatory message; among guests

Reply: Pastor Kim Sun-Il

Hymn, Chapter 547, all assembly

Benediction, Pastor Han Kyung-Jik

Recessed.

THE FIFTH DAY

DAWN PRAYER SESSION

CONTINUED SESSION

At 9:30 A.M. on the same day at the same place the session reopened under the chairmanship of the Moderator and with singing hymns ~~Numbers~~ 20 and 313; conducted by Pastor Pak Byong-Hun. Choi Kwan-Chan prayed.

REPORT OF THE COMMITTEE ON RURAL MATTERS (FARMS)

Resolved to receive the report of Mr. Kim Hyong-Woo as below, who is Chairman of the Committee on Rural Matters.

Organization:

Chairman: Kim Hyong-Woo

Secretary: Kim Chang-Mu, Jang Sun-Chul

Accountant: Hwang Yong-Koon.

Commissioners for the Study of Farm Problems:

Commissioners on Farms of the General Assembly

Chairman: Secretary General of each Presbytery Committee on Farms.

Report on Projects:

1. Report of training classes

A. Farm training classes of the Kim Je Presbytery

Time: February 13-18, 1956

Place: Kingi High Bible School

Members: over 60

B. Training classes for members of the Jangyung and Changnam Presbyteries

Time: February 20-25, 1956

Place: Jangyung Presbyterian Church

Members: over 70

Remarks: In conjunction with other denominations

C. Training Classes of the Uisung and Kyungjung Presbyteries.

Time: March 20-23, 1956

Members: Presbytery members etc.

2. Farm training classes of the senior class of the General Assembly

Theological School

Time: July 16-25, 1956

Place: Taejon Christian Farmers Institute

Members: 34 volunteers among graduate students.

3. Dispatch of Farm Enlightenment Corps.

Evangelistic meetings for farm enlightenment were held as follows with the assistance of the Department of Farms of the Taejon Christian Service Center.

a. Wawjungni, Hongsung City, Chungnam (Chungnam Presbytery).

Time: November 20-25, 1955

Place: non-church village, Waejoyni, Hongsung City

Remarks: Establishment of a new church.

b. Kasilni, Kingje, Junbuk

Time: February 3-10, 1956

Remarks: An exemplary village of the Presbytery advances to an exploratory village of the Province and Country.

c. Training classes held on the outskirts of Kunsan City.

Time: March 2-8, 1956

Place: Suwanni, suburb of Kunsan City

Requests:

1. Presbyteries which have not organized Department of Farms are requested to promptly set up such and to appoint exemplary villages and encourage them.
2. Please permit the system of paid Secretary Generals.
3. Each presbytery is requested to hold training classes on farm guidance more than once a year during leisurely farm season.
4. Farm churches are requested to open 4-H movements for guidance of farm youth.
5. Please allow the floor to Mr. Anderson, in charge of 4-H reaping magnificent results in projects for leading youth in American farm churches, and Dr. Pai Min-Su for farm problems.
6. Please permit 500,000 hwan as part of the Department's projects.

REPORT OF THE DEPARTMENT OF THE ORGANIZATION OF PASTOR EXAMINATIONS

Director: Jun Pil-Sun.

Secretary-Accountant: Pak Byong-Hun

Requests to pay 150,000 hwan in the Department's expenses.

The floor permitted with introduction by Dr. Pai Min-Su; the floor was given to Mr. Anderson, former Governor of Kyunggi Province during military government, and an authority of U.S. 4-H Club and leader of youth movements.

REPORT OF THE TREASURER

Resolved to receive the General Assembly Treasurer, Mr. Ju Duk-Kun's report as below.

RECESS

DEVOTIONS

JOINT BOARD OF DIRECTORS

Resolved to receive the report of Mr. Kye Chang-Bong, Representative of the Joint Board of Directors and Korean Theological School on the achievements and promotion scored until now on union.

REPORT OF THE BOARD OF DIRECTORS OF THE THEOLOGICAL SCHOOL

Received the report of Mr. Edward Adams, Chairman of the Board of Directors of the General Assembly's Theological School.

Report of organization:

1. Chairman of the Board of Directors: E. Adams
2. Secretary:
3. Treasurer: Oh Kun-Nak

Report on achievement.

1. Appointment and dismissal of faculty members. Chief of the Secretariat, Pastor Pak Nae-Sung and 4 others employed. General Affairs Section, Pastor Pak Hak-Kae and one other dismissed.
2. Alteration of the environment of the school. Obtained the sanction of a theological institute foundation for foundational juridical person, effective April 27, 1955. Granted permission of the Ministry of Education for the

increase of class rooms and for the number of students to be raised. Two more temporary school buildings were constructed.

3. Decided to advise the following to professors and exclusive lecturers:

- Not to get involved in associations unauthorized by this General Assembly;
- Not to hold other jobs at the same time.

4. Acknowledges a total of 90 graduates of the fifth year, 60 in the main courses and 24 in special courses.

5. Decided to grant exemption of tuition to superior students of each grade.

6. Term of session of 1956.

Entrance fee: 10,000 hwan

Tuition: 15,000

Private Expenses: 2,000 hwan

Total: 27,000 hwan

7. Decided to invite Pastor Myong Sin-Hong to become a professor of our school.

8. Accepted the resignation of Professor Kim Chi-Sun and appointed him as lecturer.

Renovation of the Campus:

Request the allotment of 233,820,000 hwan in the construction of the main building and annex.

1. To the Presbyterian Mission (North)

Site: 16,880,000

Main Building: 77,340,000

Male Dormitory: 29,400,000

Total: 123,620,000

2. To the Presbyterian Mission (South)

Library: 28,000,000

Male Dormitory: 27,400,000

Total: 57,400,000

3. To the Australian Mission

Female Dormitory: 16,800,000

4. To the General Assembly

Ten Private Residences: 36,000,000

(The exchange rate at the time of the sessions of this General Assembly was in the neighborhood of H₩500 to US\$1.00)

1955 Budget and Accounts Total of Income and Expenditures of the School.

1. Income Budget: 18,058,355

Balance: 19,141,984

2. Expenditure Budget: 18,058,355

Balance: 19,141,984

1956 Budget of Income and Expenditures of the School

1. Income: 28,509,105

2. Expenditures: 28,509,105

An Outline of the Present Status of the School.

1. Professors: 5

Full-time lecturers: 6

Part-time: 20

Total: 31

2. Faculty employees: 4

Employees: 3

Total: 7

3. Students

Male: 582

Female: 45

Total: 628

Report on the Operation of the School

Sixth issue of the Special Columns

Requests:

Please permit the establishment of a committee of staff members for recommendation on the prevention of founding additional daytime theological schools under the General Assembly, and the appointment of Messrs. Edward Adams and Kim Jae-Suk to it.

RECESS

SESSION CONTINUED AT 7:30 P.M.

REPORT ON CHRISTIAN NEWSPAPER, KIDOK KONGBO.

Report on Organization:

President: Yi Tai-Yong

Chairman of the Board: Chunn Pil-Sun

Secretary-Treasurer: Kang Sin-Myong.

Organization of the Publication:

President: Han Kyung-Jik

Vice-President: Kwon Yon-Ho.

Employment of other functionaries will be committed to the Chairman of the Board and other main and vice staff members.

Requests:

1. Please place the Publication under the direct management of the General Assembly.

2. Please enforce the reading of three copies by every church under the General Assembly, of which two will be paid for and one free.

3. Please assist with 1,200,000 hwan for six months, 200,000 hwan per month, in the operation of the publication and direct the Department of Religious Education to make the payment.

Operation Budget:

The deficit to be compensated by expansion of projects.

SOONGSIL COLLEGE

Resolved to receive, as information, the report of Mr. Han Kyung-Jik of the Soongsil College Board.

REPORT OF THE DEPARTMENT OF RECORDS INSPECTION.

Report on organization

Director: Kim Sung-Jun.

Secretary: Ha Tae-Bong.

Report on the results of inspection, (various exceptions to minutes).

3. Attention Anju Presbytery.

The Presbytery record is too disorderly.

4. Attention Hamnam Presbytery:

The Presbytery record is extremely carelessly written.

5. Attention Yongchon Presbytery:

Endorsements of the Moderator and Secretary lacking.

Should place endorsements at corrections.

Following are presbyteries which did not conclude inspection due to their failure to present records: Chungbuk, Kyong-Suh, Kyungan, Hwangnam, Pyongsuh, Pyongdong, Hwangdong, Hambuk.

THE FIFTH DAY AT 5:30 A.M.

The session ended with a prayer and a joint-heart prayer.

SESSIONS CONTINUED AT 9:30 A.M.

INSPECTION OF ACCOUNTS

Resolved to receive the report of Mr. Ko Chan-Yong, chairman of the Committee on Inspection of Accounts, and to postpone for one year the proposal of the General Assembly Treasurer for the equal division of earnings on sale of hymnbooks between the General Assembly and the Department of Religious Education.

COMMISSION ON MILITARY CHAPLAINS

Organization:

Chairman: Francis Kinsler

Secretary: Kim Yong-Jin

Accountant: Yi Kwon-Chan

Committee Members: Kwang Kun-Chon, Yu Ho-Jun, Jung Il-Yong, Harold Voelkel, the Moderator and the Secretary General.

Requests:

1. Please authorize three General Assembly representatives for the Committee on the Korean Christian Association of Military Chaplains: Harold Voelkel, An Kwang-Kuk, Hwang Keum-Chunn.

2. Please make it a principle to recommend as military religious officers graduates of theological schools who are to be drafted, but in case of evasion, do not allow application for examination of preachers at each presbytery.

3. Please authorize the Committee to recall any active military chaplains who violate the law.

4. Please grant the floor to Pastor Pak Chi-Sun, Supervisor of Military Religion, so that he may give a report on the current situation.

RECESS

SESSION CONTINUED

SENATE

Resolved to receive in an advertised report the briefings of Mr. Kim Sang-Kwon, Chairman of the Senate, and to transmit financial requests to the Department of Finance.

REPORT OF THE DEPARTMENT OF PENSIONS

Organization:

Director: Yi Ui-Won.

Secretary: Han Yong-Sang.

Accountant: Yi Hak-Lin

Members: Yi Ui-Won, Pak Jung-Hak, Pak Jung-Mok, Yi Hak-Lin, Song Jae-Jun, Yi Sin-Yong, Kim Ko-An, Kim Ung-Sun, Han Yong-Saeng.

Requests:

We humbly request the authorization of 50,000 hwan in the projects of the Department.

REPORT OF THE COMMITTEE ON COMMENTARIES

Organization:

Chairman: Pak Hyong-Nyong

Secretary: An Kwang-Kuk

Members: Francis Kinsler, Allen Clark, J. C. Crane, Kye Il-Sung, Kim Yin-Chan, Joe B. Hopper

Report on Achievements:

1. Printed 2,000 issues of John's Gospel in September, 1955.
2. Published 2,000 issues of Genesis in April, 1956.
4. Pastor Kim Yang-Sun, who has so long endeavored for projects on Interpretation, will resign effective August this year.
5. Employed Mr. Kim Kyu-Dang as full-time man in charge.

Future Projects:

1. To publish Matthew's Gospel as soon as the manuscript is finished.
2. More Gospels of Mark, Paul and Luke are being translated.

COMMITTEE FOR THE PROMOTION OF A WOMEN'S COLLEGE

Resolved to receive as information the report of Mr. Chunn Pil-Sun, Chairman of the Committee for the Promotion of a Women's College, and to commit the matter of promoters entirely to the Committee.

MISSION CONSULTATIVE COUNCIL

Regarding the choice of the Second and Third Plans for missionary policy which had been postponed until Monday, Resolved to adopt the Third Plan and to consign to the Central Consultative Committee of Mission the performance of the plan.

Protests:

Among the members there is a protest filed by Mr. Jung Il-Yong, to which Messrs. Chunn Pil-Sun and Kim Jae-Suk reply.

Protest:

I protest against the adoption of the Third Plan regarding the Consultative Council of Mission on grounds of violations of the Assembly rules.

Plaintiff --- Jung Il-Yong (Taegu)

Reasons:

1. In deciding the matter the right to speak was not granted to me despite my request.
2. It is unlawful to omit a hearing of the Missions' opinion prior to the decision of the matter.
3. The adoptions of the third proposal naturally disbands the Mission Consultative Council and it is contradictory to commit the execution of the plan to the Mission Consultative Council.

Reply: Answers to the above,

1. We regard it an action within proper jurisdiction so long as the fact that the Moderator reserves the right of assembly is recognized, as well as the right of members is reserved.
2. It is an expression of the will of the General Assembly and to disregard the opinion of a Mission is not unlawful.
3. The Mission Consultative Council is organized to equally represent the Korean Churches and missionaries and to discuss matters of mutual concern,

and it can propose suggestions representing the opinions of both sides.

Commissioners on Reply:

Kim Jae-Suk, Chunn Pil-Sun.

FORMER STAFF MEMBERS AND DEPARTMENT OF GOVERNMENT:

Resolved, to postpone for one year the report of former staff members and Mr. Han Kyung-Jik, Moderator of the Continual Session of the Department of Government, on the treatment of Presbyteries which migrated to the South. The Moderator led in prayer for Presbyteries which moved south.

STAFF COUNCIL

The Staff Council recommends Dr. Kim Hyong-Mo as the Secretary General of the General Assembly, and it is resolved that the appointment be committed exclusively to the Staff Council.

PLACE OF NEXT MEETING

First choice as Pusan, and Second Choice is Taejon. This matter to be committed to the Staff Council.

Also resolved, to commit to the Consultative Council the request of Kangdong Presbytery to send a missionary.

INSPECTOR

Inspector O Ki-Yong's report.

CLOSING CEREMONY

On resolution to adjourn, Pastor Han Wan-Suk conducted Hymn number 8 and John 15: 1-7 was read. There followed a prayer and benediction, and the 41st General Assembly of the Presbyterian Church in Korea was declared adjourned at 7:00 P.M.

September 25, 1956

Moderator of the General Assembly: Yi Tai-Yong
Recording Clerk of the General Assembly: Jung Kyu-O.

The foregoing is an unofficial extract of an unofficial translation of the published Korean-language minutes of the 41st General Assembly of the Presbyterian Church in Korea. Errors of transcription and of translation may be corrected by reference to the Korean-language minutes, which are the only official record of the proceedings of the Presbyterian Church in Korea.

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At the time of the sessions of this General Assembly, the Hwan exchange rate was in the neighborhood of HW500 to US\$1.00.





KOREA---MEDICAL MISSIONS, Presbyterian Church in the U.S.A., 1956

All mission institutions aim at becoming self supporting and self-governing within the economy of the land they serve. This is true also of medical work. But because medical work is of necessity the most highly technical and the most expensive of mission institutional work, it will always be the last work to become supported and managed without mission aid. This is especially true of Korea in its present economic plight and general lack of good medical administrative leadership. There are many reasons for making this observation. Suffice it to say here that the experience of every established, major, mission-supported hospital in Korea during 1955 (in Seoul, Severance and Seventh Day Adventist Hospitals; in Chonju, Presbyterian (U.S.) Hospital; in Taegu, Presbyterian (U.S.A.) Hospital; in Pusan Maternity Hospital (Australian Presbyterian) and the Maryknoll Clinic)---as well as major hospitals under Korean Government sponsorship and supported with U.N. and U.S. Government aid---all have demonstrated that the Koreans are still far away from properly administering and financing their own hospitals. The medical picture is not a pessimistic one, however, because Korea has made many professional advances still unheard of in many other mission countries. But for the foreseeable future, administrative and teaching help and also substantial financial help from abroad will be essential for developing and maintaining Korea's medical mission institutions.

One might reasonably ask whether Christian missions might not unload this great medical burden onto great secular agencies interested in Korea's secular problems, such as the U.S. Government, the American Korean Foundation, the Rockefeller Foundation, and various non-religious "do-good" agencies, which are today pouring millions of dollars into Korea and are sympathetic toward Korea's medical problems. In theory this is feasible, and Christian missions should not cease to avail themselves of every ounce of help obtainable for medical purposes from whatever source there is. But the experience of the past ten years, at least, demonstrates overwhelmingly that no secular agency, even with millions at its disposal, can accomplish what Christian missionary doctors and nurses in Christian hospitals are accomplishing for Korea, both spiritually and professionally. There are many reasons for this statement too obvious to enumerate. Therefore, it should be apparent that medical missions is still urgently needed in Korea today.

What is the purpose of medical missions in Korea today? In brief, the purpose should be:

- (1) to win Korean people to Christ
- (2) to practice the love and compassion of Christ toward the sick and the suffering
- (3) to train Christian medical personnel for a Christ-centered ministry of healing
- (4) to provide for the health needs of missionary personnel
- (5) to set standards of medical proficiency and pioneer in medical areas of service not yet adopted in Korea.

How may medical missions most effectively and most efficiently serve the cause of Christ in Korea today? To answer this, one must recognize three general principles and note to what extent they are being followed in Korea today:

I. The wisdom of centralizing medical mission activity within a very few large strategic, well-chosen, well-organized, well-equipped centers, rather than dissipating it in numerous uncontrollable, ill-equipped dispensaries scattered over the country, has long been officially recognized. These centers exist for the purpose of training medical personnel and of providing skilled, and often specialized, medical care not available elsewhere. From such centers it may be possible to staff and to supervise certain small, outlying, self-supporting clinics. These outlying clinics, with a minimum of overhead expenses, pay for themselves and are therefore not a drain upon the mission financially. Because they receive professional control from the larger center and are able to refer to the center those patients too difficult to treat in the clinics, they form a natural controlled, effective outreach of the larger center.

In Korea, before World War II, there were eight relatively small mission hospitals operated by our Mission. Only one or two of these could be considered moderately outstanding. High above these was the large inter-mission Severance Union Medical Center in Seoul, effective and widely influential and generously staffed with medical missionary personnel. Since 1950, there has been only one mission hospital of our own in Korea (at Taegu) and medical work has been greatly curtailed due to lack of funds and lack of medical personnel (For instance, our Mission has averaged one-half of a doctor in Korea since 1950, at a time when need of medical personnel was never greater). Severance, with which our Mission is connected, was badly damaged in the destruction of Seoul, but has been somewhat rehabilitated.

A realistic appraisal of funds and personnel available makes it imperative that medical effort by the Mission be limited to the present medical centers of Seoul and Taegu. At present, the Taegu Hospital is staffing and supervising outlying clinics in Andong and Pohang, which are self-supporting (A small clinic should always be able to support itself financially). This is the extent of Presbyterian-U.S.A. medical work in Korea today and is now in complete conformity to the generally accepted Board principle of one or two medical centers with strategically-located outlying clinic extensions. Furthermore, the centers (Seoul, Taegu) are effective training centers for doctors and nurses, also in conformity with accepted policy.

II. Every mission-supported medical institution must be one that is Christian in essence and in emphasis, with an evangelistic program producing spiritual results. Churches as such cannot afford to pour money into an institution that does not bear spiritual fruit, no matter how fine a humanitarian work it is doing. Today there are many agencies with far more money than the Church has, who are eager to apply their wealth to any humanitarian endeavor that is not religious; but they will not give support to a religious institution even though it may benefit the entire public with services that are secular in nature. Therefore a secular institution doing a good work will usually find support outside of the Church, and so the Church has no need to support it directly. But an institution with a definitely Christian message to proclaim automatically shuts itself off from secular support; it becomes truly dependent upon the Church for support, whose function is to proclaim a Christian message and to make a Christian impact. A truly Christian medical institution falls into this category.

In Korea, in spiritual activity and effectiveness, the Taegu Hospital has a particularly enviable record. Since 1921, it has been directly responsible for founding 119 churches, two-thirds of which are strong and active today, having survived Japanese persecution, World War II, and the Communist invasion. The hospital is itself organized as a church within the presbytery, with three daily chapel services and regular Sunday and midweek church services. Two ministers and a Bible woman spend all their time with the patients and average 70 decisions for Christ a month within the hospital. Before World War II the hospital maintained three (sometimes two) evangelistic teams which followed up patient-converts in their villages and homes (they were often the first Christians in their villages) to give them Bible instruction and eventually to help them organize a church. When World War II began, these follow up teams were discontinued because of Japanese opposition, and largely for economic reasons have not been resumed since. However, the hospital Preaching Society (made up of doctors, nurses, and administrative and working staff) is still very active. Since 1951, this society has visited 55 villages, where they have preached to 67,000 people, treated 5,400 patients, and won 5,600 decisions for Christ.

The spiritual life and fruitfulness of this Taegu Hospital shines in heartening contrast to the gloomy plight of a penny-pinching, neglected physical plant. It is a tribute to the personal loyalty to Christ of so many of the staff that they have stayed with the hospital even though receiving only 60-70% as much salary as those about them. In the light of its spiritual performance alone, this hospital could

never be classed as an unnecessary luxury or as a fifth wheel of missions. In many fine ways, this hospital is unique in medical missions.

The spiritual impact of Severance, on the other hand, now leaves much to be desired, although the president and superintendent and many of the faculty and staff are fine, earnest Christians. Unfortunately, the attitude of many of our missionaries towards Severance has been to criticize, because of this failure, rather than to promote constructively a more aggressive, more fruitful spiritual program. It is ironic that the recent installment of a full time evangelist in Severance Hospital was pushed almost single-handedly by the seemingly-indifferent Canadian Mission, while our own Mission, so concerned about Severance's spiritual impotence, did little to bring this about.

III. Medical missions, to justify its own existence at all, must always practice good, exemplary medicine. Gone forever is the primitive, ill-controlled dispensary practice which used to tell itself that a little crude medicine was better than none at all, and which spread itself around by following paths of least resistance. Unless Christian medicine can preach Christ and teach good medical practice to others by performing with professional competency, it had best cease altogether. There are too many enlightened people today who recognize poor medicine when they see it, and if Christian missionaries tolerate poor medicine in mission institutions, the cause of Christ is badly hurt; such medicine becomes a liability both to the missionary impact upon the people and also to the whole indigenous Church itself.

In Korea today, in respect to the professional adequacy of our very few mission medical institutions, comments will concern mainly the Taegu Hospital, since this is the only hospital belonging to our Korea Mission today.

Before World War II, the Taegu Hospital, ably built up and ably administered by Dr. A.G. Fletcher, attained a wide and well-deserved reputation for professional efficiency and evangelistic effectiveness. During World War II, while under Japanese administration, and thereafter, while Korea underwent the chaos of liberation and of an enemy invasion, this hospital went to seed. The physical plant became badly deteriorated from hard use and from almost total neglect of upkeep, due to lack of funds and the uncertainty of the times. Breakdown of city public utilities left the hospital without water and electricity most of the time. Forced to operate on a self-supporting basis, with only token support from abroad, salaries were drastically reduced to make ends meet financially, many well-trained staff members were obliged to resign in order to earn more adequate incomes elsewhere, and patients were left to the care of third and fourth rate amateurs, willing to do their best, but untrained. Unnecessary infections, complications, failures and deaths, further compounded by lack of workable equipment, brought clinical results almost to the level of the notorious provincial hospitals. This meant unnecessarily prolonged hospitalizations, great increase in those unable to pay their bills, further reduction in hospital income. By the time some basic rehabilitation was made and some staff members returning from training in America started to improve professional performance and results, the good reputation of the hospital built up over the years had greatly waned, patients well able to pay had stopped coming to be treated here, and hospital admissions and income had greatly dropped, even after improvement had been started.

Now, largely through funds solicited by the missionary superintendent from personal friends, the hospital is making a slow come-back, a staff of good doctors and nurses and administrators is being recreated, and with proper Mission support, the future can again be promising. Yet even now, salaries are only 60 - 70% of those prevailing in comparable positions elsewhere in the city; doctors have had no salary raise since April, 1954, the nurses none since August, 1954, though inflation has more than doubled the cost of living since then.

The story of Severance in Seoul is very similar, except that Severance is without missionary doctors in positions of authority who can, with authority, press for constructive discipline and for urgent improvements. Therefore Severance has been difficult to help,

and its progress has been slow. Then, too, our Mission has had no medical doctor in Severance since before 1950. Yet both Severance and Taegu Hospitals, both with great potentiality for good, will fail financially and professionally unless supported adequately by foreign money and by foreign members on their staffs. The present Korean economy and Korean administrative and professional inexperience make this necessary.

How much financial support is needed? Exact figures for Severance are not known, but for Taegu Hospital, which is completely under our own mission, an annual mission subsidy of very close to \$10,000 is the minimum realistic support needed. This amount would be for the entire hospital, including the School of Nursing, but would not include the Children's Hospital (a World Vision project) or the Amputee Rehabilitation Center (a Church World Service project). The \$10,000 mission subsidy should be a regularly recurring budget item and would enable continuous preventive maintenance as a regular budgeted hospital function in place of the hit-or-miss, sporadic, emergency type repairs following long periods of total neglect, which are far more costly in the long run. Such a regular amount would allow the hospital to plan ahead intelligently and so prevent the convulsive crises where in the missionary-in-charge drops his regular work in order to deluge the Mission and his personal friends and supporters with another urgent appeal to help, such as is being done now.

In passing, it might be stated that it is no mystery why so few professional men and women are being recruited from America for foreign missionary service. It is felt that many young Christian doctors and nurses in America would gladly serve the Lord in full-time Christian service as missionaries if, by so doing, they can contribute the best of their skills and are not compelled to practice sloppy, antiquated, inefficient medicine. Unfortunately, largely because of present day mission economics, the most primitive and haphazard professional conditions all too often prevail in the mission field. A prospective missionary doctor usually asks first of all whether he will be hamstrung in the practice of decent medicine by inadequate physical resources, whether he is to bag clinical game with bow and arrow instead of with the high powered rifle he has learned to use with skill. (Most physicians and nurses, denied adequate tools to work with, will question whether the kind of services they are prepared to give is really wanted after all.) A prospective missionary doctor also wants to know whether his work is dependent upon a trickle of nickels from home-side Sunday School Beginners' and Junior Departments or whether responsible grown people of means will dip deeply into their pockets regularly and really support the total foreign missions program, of which his work is an integral part.

In conclusion: the official medical policy of the Korea Mission has up to now been a short statement of vague generalizations. The place of medical missions in Korea has never been defined. Those who control mission affairs, including medical work, are mostly clergymen, most of whom are not acquainted with the technical needs and problems and accomplishments of medical work, and some of whom consider medicine as a luxury appendage to mission work.

The recent inclusion of the Korean Church itself in determining over all emphases and allocations through the Church Mission Conference threatens to strait jacket medical work, because Korean pastors on the Committee, many of whom are themselves still in the era of herb medicine and acupuncture and who know far less about modern medical institutions and practice than the average missionary, have already demonstrated very little patience toward the legitimate claims of the medical ministry. Yet these are the persons in whose hands the destiny of medical mission activity has now been placed. What chance is there, then, for wise guidance and an equitable apportionment of money and personnel and foreign scholarships where there is not even one medical representative, either Korean or American, on the combined Church Mission Committee---or on the Mission Executive Committee? The fact that such representation has not been anticipated, or the need for it even noticed, indicates that, if left in lay hands (medically speaking), our medical mission activities in Korea are sure to die out, as they have almost done already. If such is the will of

the Mission and of the Board and of the Church in general, then professional recruits to the Korea Mission field are being sought under false pretences. It is just here that a clear, authoritative statement of policy is greatly needed.

Appendix 1. Scholarships abroad (especially to the U.S.A.) for well-selected Christian doctors and nurses and administrators---for graduate study, residencies, and fellowship training---have proved to be eminently worthwhile. To date there has been no good substitute for foreign scholarship training, for establishing good medicine in Korea.

Appendix 2. The financial burden of operating the new Eighth Army Memorial Chest Hospital Chest Hospital in Seoul (Army AFAX contribution to Severance now being built near the Chosen Christian University) will be too prohibitively great for the Korea Mission to bear. It is estimated that our Presbyterian share alone---if support is left to the co-operating missions---would consume as much money each year as the operating budget for the entire Korea Mission. The very nature of the hospital and the type of patient it aims to treat will make it very far from self-supporting. It is suggested that active support for this project by such organizations as the American Korean Foundation, the Rockefeller Foundation, the Ford Foundation, and others, be sought, in which case the hospital would, in practice, probably cease to be a mission institution.

Respectfully submitted,

(s) Kenneth M. Scott, M.D.
Chairman, Korea Mission Medical Committee

DOCTOR IN KOREA

The Story of

OLIVER R. AVISON

M 95, LL.D., M.D.

by Nathaniel A. Benson from notes and documents
supplied by Dr. Norman Found, M 19

DOWN IN THE warm Florida sunshine at St. Petersburg, a great and notable Canadian doctor has attained the 95th year of a life of distinguished achievement. Drowsing on toward the century-mark of a career of fruitful effort and selfless accomplishment, Dr. Oliver R. Avison is and should rightfully be today one of the most revered and cherished figures in the history of Canadian medicine.

To explain this we must go back almost a full century in Canada's history, to a time seven years before even Confederation when Oliver Avison was born in Yorkshire on June 30, 1860. While he was a very young lad, England's Industrial Revolution and its attendant miseries had caused his father to migrate to Canada in the late 'sixties to become superintendent of a cotton mill in the town of Almonte. At 16 young Oliver insisted on getting a mill job, but a year of doing menial jobs made him answer an emphatic "Yes" when his father asked him if he had had enough of manual labour. So back he went to Almonte High School, studied harder, obtained a teacher's certificate, and began teaching in Smith's Falls in 1878. He taught for 3 years and returned to Ottawa's Normal School to get a better pedagogic standing. In 1881 he registered in the Ontario College of Pharmacy, Toronto, whence he graduated in '84 at 24 years of age with the Gold Medal for Pharmacal Proficiency, and two additional Gold Medals for having distinguished himself in Chemistry and *Materia Medica*. He was at once appointed lecturer in Botany at O.C.P. in '85 he became Professor in *Materia Medica* and married Miss Jennie Barnes, daughter of the Reeve of Smith's Falls, whom he had met while teaching there. In '87 he graduated with Honours in Medicine from the University of Toronto, and in '89 became a demonstrator, an instructor in Microscopy, a member of the Faculty of Medicine, and a skilful physician with offices at Sherbourne and Carlton Streets, where he was an associate of Dr. Irving Cameron, later Professor of Surgery. It must have seemed that he was destined to play an important but restricted part on the narrow stage of Toronto's growing community. He and Mrs. Avison were solidly established, deep in the responsibility of raising the first three of their ten children, when suddenly an unpredictable surge of interest in a small primitive land on the other side of the globe changed his whole life.

Korea is a sort of Asiatic Poland, a small, vigorous, densely populated country forced by her geography to be the buffer-state between the gigantic millstones of



Statue in Severance Compound

three world powers; Japan, China and Russia. None of the three has ever stopped trying to annex the buffer.

Avison's name will always be identified with that of Korea, or "Chosun", "*The Land of the Morning Calm*" as the New England scholar Percival Lowell (brother of Harvard's President) called it in his book published far back in 1888. The country, which has in recent times loomed so tragically in the lives of all of us, was not always called "The Land of the Morning Calm". Within the memory of living men Korea was called the "Hermit Land", and its official class considered themselves better Confucians if they immediately lopped off the heads of any foreign explorers of their desolate coasts, where any landing of foreign devils was, by state law, expressly forbidden on pain of death. The King was a despot, and by no stretch of the imagination could he be called a benevolent one.

The Hermit Kingdom had kept her doors to the world closed until the early 'eighties, but in 1882 a more enlightened monarch signed a Treaty with the United States giving business men a foothold in certain treaty ports and allowing the beginning of educational, medical and evangelical work. Surrounded by three not too friendly neighbours, the Hermit Kingdom was looking for help and friendship. Indeed, no country seemed to be in more pressing need.

Meanwhile, in Toronto, Avison had helped to organize the Medical Students' Y.M.C.A. and later the Medical Students' Mission. This mission had sent out Dr. A. R. Hardie, son of an Ontario Parliamentary leader, to establish in Korea the beginnings of a tiny hospital. Hardie, whose life and action were guided by spiritual principles, had sent back glowing reports of unknown and needy people, and promised an ample share of glory and grace in doing the Lord's work among the heathen. It did not matter that among Korea's oligarchic gentry, Buddhism had been expelled for over five centuries by the more practical tenets of Confucianism and that the ethics and moral teachings of the great sage were found to be more palatable and gracious than the rigid demands of a faith which seemed to handicap its practitioners in the enjoyment of a number of the world's simpler pleasures.

Avison read the letters, for he was not only a friend of Hardie but a member of the Board of Management of the Mission. He decided to go himself. Masterful and

Fall Convocation

RECOGNITION TO Canadian scholars was given by the University of Toronto at its fall Convocation on November 25, when four professors in the arts and sciences were presented with honorary degrees.

The degree of doctor of letters was conferred on F. M. Salter, professor of English at the University of Alberta, and on Chester Martin, professor emeritus of History, University of Toronto.

H. G. Thode, principal of Hamilton College, and professor of Chemistry and director of research at McMaster University, and Lachlan Gilchrist, professor emeritus of Geophysics at the University of Toronto received doctor of science degrees.

An outstanding scholar and teacher of English, Professor Salter was educated at Dalhousie University and the University of Chicago, has taught at Chicago and other American centres, and has been on the University of Alberta staff since 1939. He delivered the Alexander Lectures in University College here in 1954 on Medieval Drama in Chester.

Professor Chester Martin won the first Rhodes scholarship awarded in America, in 1904, after graduation from the University of New Brunswick. He has taught

at the University of Manitoba, served the federal and provincial governments in various capacities, and retired from the headship of the department of History in Toronto in 1952 after 23 years of service. An authority on Canadian history, he has published many books, from *Canada and its Provinces* in 1914, to *Foundations of Canadian Nationhood*, just off the press.

Educated at the Universities of Saskatchewan and Chicago, Dr. Thode did research at Columbia from 1936 to 1939. Except for service with the National Research Council, 1943-45, he has been at McMaster University since 1939, and is also research consultant to Atomic Energy of Canada.

Professor Gilchrist, graduate of the Universities of Toronto and Chicago, is considered the dean of Canadian geophysicists. He was largely responsible for the establishment of the geophysics course and the course in engineering physics at Toronto, and his contribution in this field and in engineering graduate research has been outstanding. He has helped set up and administer, and has made large personal contributions to loan and scholarship funds, and has acted as consultant to British, American, and Canadian federal and provincial governments, to the Ontario Hydro, and to Ontario and Quebec mining companies.

Professor Salter addressed convocation, and degrees were conferred on students who had successfully completed graduate and undergraduate courses.

Cap and Gown

(Concluded)

DENTISTRY

Drs. R. D. Leuty and A. L. Posen attended the Tweed Course in Orthodontics at Tucson, Arizona, in October.

Dr. D. S. Moore addressed the Dental Nurses' Association at the Montreal Dental Convention, October 19-21, on "Periodontia as a Health Service." Dr. Moore will speak to the Bay of Quinte Dental Society at Belleville on November 3.

Dr. D. H. Jenkins attended the Great Lakes Orthodontic Convention at Columbus, Ohio, and presided at the October 31st morning session. Dr. F. Popovich will present a research paper.

A Research Advisory Committee has been formed to evaluate the nature and scope of the Burlington Orthodontic Research Project. Members of this Committee include Dr. D. H. Jenkins, head of the Department of Orthodontics; Dr. G. Nikiforuk, chairman of the Division of Dental Research; Dr. R. M. Grainger, consultant in Statistics; Dr. F. Popovich, director of the project, and Dr. M. Hatton, geneticist.

PHARMACY

Mrs. I. E. Stauffer arranged the program for the first Canadian Institute on Hospital Pharmacy which was held at Vancouver in August. Presenting papers at the Institute were Professor G. C. Walker, on "Manufacturing in the Hospital Pharmacy," and Dean F. N. Hughes, on "Opportunities for the Professional Advancement of Hospital Pharmacists."

Professor G. R. Paterson was elected the first director of the newly organized Canadian Academy of the History of Pharmacy.

EDUCATION

Mr. E. J. Collins has accepted an invitation to become editor of a Latin newspaper for high schools, *Res Gestae*, a publication of some twenty years standing and widely circulated throughout Canada and the U.S.A.

Professor B. C. Diltz addressed the Provincial Association of Protestant Teachers of Quebec at Montreal on October 6 and 7 on the topics: "Shadow and Substance in English Studies," and "Education—Alive and Liberating."

Professor J. H. Passmore has prepared an Ontario edition of "Building Health," a health education text-book published by Longmans Green. Professor Passmore addressed regional conferences of the Canadian Red Cross Society at North Bay on September 28 and Brockville on October 5.

The following staff members participated in the Conference in Dental Education, organized by the Canadian Dental Association, held on September 12, 13 and 14: Dean A. C. Lewis, Professors Dadson, Fowler, Prizzell, Jackson, Pitt, Tait, Skinner and Spry.

FORESTRY

Dean J. W. B. Sisam was recently elected president of the Canadian Institute of Forestry and attended the annual meeting at Saskatoon, October 5-7. Dean Sisam spent five weeks in England this summer as a member of the Canadian delegation attending the Commonwealth Agricultural Bureaux Review Conference.

Professor A. S. Michell has been appointed a member of the Subcommittee on Wood Utilization of the Ontario Advisory Committee on Forestry and Forest Products, and a member of the Research Co-ordinating Committee on the Utilization of Mill Waste for Pulpwood.

THE LIBRARY

Mr. R. H. Blackburn attended the formal opening of the John Buchan Collection in the Douglas Library, Queen's University, on October 14.

Miss M. E. Wallace (Department of Political Economy) has presented to the Library a microfilm of correspondence between Goldwin Smith and John Xavier Merriman (treasurer and late premier of Cape Colony) from 1878 to 1910.

THE PRESS

E. P. Neufeld (visiting lecturer, Department of Political Economy) spoke at a luncheon in his honour in the North Common Room of University College, on October 19, the publication date of his book, "Bank of Canada Operation, 1935-54." Present were members of the University staff, financial editors, and representatives of financial institutions. The book is the fifth in the Canadian Studies in Economics series, sponsored by the Canadian Social Science Research Council.

Arrangements have been made for late-winter publication of "Crestwood Heights," by John R. Seeley, R. Alex Sim and E. W. Loosley, the story of the suburbs of Big City in North America.

Marking the beginning of 25 years of publication, the first issue of the new University of Toronto Quarterly was published October 14, under the editorship of Douglas Grant.

dynamic, he yearned for a larger and more spiritually-satisfying life. Tall, fair-haired, bearded and bright-eyed, brimming with enthusiasm and self-confidence, he had the gusto of a young Teddy Roosevelt—and the same flair for leadership. Once his mind was made up, no one ever dreamed of attempting to dissuade him. When his own Board was unable to send him, he applied to the Board of the Presbyterian Church of the United States, and was accepted. He joined the happy train of inspired Christian leaders, and, in 1893, at the age of 33, with a wife and three children, he sailed for the mysterious Land of the Morning Calm.



Since 1784 at least, there have always been Christians among the Korean people, and missionaries had visited the coasts as early as 1832. However, it was not until 1884, when Dr. and Mrs. R. S. Maclay arrived in Seoul from China, that the government officials, led by Baron Yun Chi Ho, chairman of Korea's Department of Finance, gave white missionaries a free hand to do whatever good they could among the unenlightened people of the kingdom. These, and their immediate successors, were not all medical missionaries, but what few there were had enjoyed the protection of royal patronage. Six months after one of them had been instrumental in saving the life of a Korean prince, the mission had been handed a small "Royal Korean Hospital". Situated in the heart of the picturesque capital Seoul, this had originally been the home of a young patriot named Hong Yung Sik. Inadequate, unadaptable and lacking in every kind of surgical and therapeutic equipment, it had nevertheless treated 265 in-patients in its first year under Dr. Hardie. Outside the capital, and widely scattered over the provinces were a few struggling missions where primitive arrangements had been made for the care of the sick. The kingdom had no medical school. The native "doctors" were of questionable competence. A suitable ointment for the cure of eczema was said to be derivable from "Disintegrated rock, licorice root, willow, orange-peel, bark of the mulberry tree, root of the pine tree, four spiders and five centipedes, all

also Allen Stearns.

Seoul, 1893

Dr. Avison, Mrs. Avison

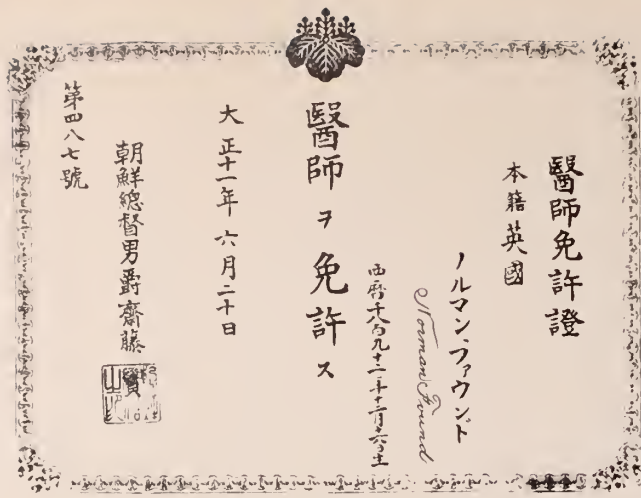
ground into a powder and mixed with honey." This, when applied to acute or chronic cases, was all but infallible. In his practice, the Korean doctor must work in harmony with the guardian spirit of his patient. This spirit changed his residence daily from one part of the body to another, and any attempt to treat a part on the day in which he was residing in it was sure to anger him and to increase the trouble. Korean children who died from smallpox were wrapped in matting and hung up outside the city wall until the epidemic for that year had passed.

On arrival in Seoul Avison moved into a mud-walled, thatched-roof house and settled down to learn the language before taking over the superintendency of the hospital. But he was soon in harness. Cholera, in its deadliest epidemic form, struck in 1894. Primitive Korea, shackled by its Oriental fatalism still believed that what the gods sent upon man had to be borne uncomplainingly and that nothing need be done to change what had been decreed. Into the densely overpopulated South came Death the leveller sweeping his ghostly scythe, claiming many thousands before their time. But now the scourge was met head on by a force from across the sea, in Doctor Avison. Unlike the bulk of Korea's craven aristocracy, Avison stayed and fought the epidemic. He was summoned to the Home Department and given full power to go ahead. He was entrusted with funds; policemen were placed under his command. Thousands of pamphlets in the Korean language were distributed. A partially-occupied palace was turned over to Avison. Aided by a small band of trained or skilled assistants, he applied the principles of isolation, discipline, sanitation, sterilization of hospital equipment and extreme care of water handling. For seven weeks a dour battle was fought. As many as 300 a day died in the capital: the final toll was something in excess of 300,000. But many of those who, in other circumstances, would have died, were saved, and in the end the epidemic was stopped.

The terrors of cholera had scarcely passed away, leaving more food and perhaps a brighter life for the survivors in Seoul when Avison faced up to the difficult task of meeting the fatalistic beliefs of Confucianism with the practical demands of the situation. Fortunately the reigning monarch, Ye Wang, who, despite his divine



keep on good terms with all of it. Gradually his hopes for the future crystallized in a vision of a combination of all the eager, but often conflicting elements.



Certificate of permission to practise medicine in Korea

origin, had taken refuge in flight, was immensely impressed by the courage and resourcefulness of the champion of humankind from Toronto. The hospital and grounds were formally turned over to the Mission, and supported by a small government subsidy. Extensive repairs were made and soon the hospital was treating five hundred patients a month.

The atmosphere was not entirely conducive to success. In addition to a Chinese invasion in 1895, there were several palace revolutions which threw the whole nation into a turmoil. There were the insistent demands of the self-made emperor, whose personal physician Avison had become. Many a night when His Majesty was, after feasting, stricken with a species of stomach-ache, the doctor had to climb out of bed, draw on his striped trousers, don his cut-away coat and top hat and stride off in the chill Korean night to the imperial palace, there to sit up half the night administering to the internal strife that threatened the peace of Yi, of Korea and of the foreign treaty powers. After the murder of the queen in October, 1895, two members of the foreign community were invited to be on guard near the king from dawn to dusk. On more than one occasion, when a night attack was expected at the palace, Avison and one or two of his friends would go to be with the king all night. Outside the palace the Japanese advisors to the government, disturbed by the threat of Christian and democratic ideas and determined to dominate the country by force, exercised a baneful influence on

Nevertheless, the medical crusade moved ahead. Late in 1895 the first foreign nurse and a woman doctor arrived. By 1899 there had been eight physicians at the hospital, 4000 patients had been treated in the wards, another 75,000 in the dispensary. Young Korean males had been trained and partially qualified despite the low level of general education, the language difficulty, the absence of text books and the necessity of coining new medical terms. The fact is that Avison was not only an able zealot, he was a popular one. The skill of a man who could stop a cholera epidemic impressed the population: his personality, his wife, his family and his home endeared him to them. Avison was *persona grata* in the social life of Seoul: his boys played with the royal princes, his wife was judged the most graceful skater at a royal party held on the frozen surface of the imperial artificial lake. Thus many valuable contacts were made with sources advantageous to the hospital among the rich Koreans. Meanwhile, however, the number of Protestant parent missions from which Avison drew the bulk of his income and support had increased to six. Avison had dealt adroitly with this sympathetic but six-sided encouragement, but it taxed his skill to

His chance came in 1900. In that year he went on leave to New York, and there, at an Ecumenical Conference of Missions, he read a paper on *Comity in Medical Missions* advocating the consolidation of all such missions serving in Korea. L. H. Severance, a rich steel-master from Cleveland was sitting in the balcony with Dr. L. E. Holden, President of the College of Worcester. After hearing Avison's address, Severance (whose name will always be associated in good works with those of Korea and Avison) said to Holden: "How would it be if I went down and gave that young man money for a hospital?"

This was the quiet beginning of Severance Hospital long well known as one of the best mission hospitals in any land. Later Avison and Severance were to confess to one another that their new and wonderful project had been born in answer to prayer on the part of both of them. At first the Mission Board was unwilling to have a medical plan costing over \$5000, but later Severance's initial gift of \$10,000 was trebled to complete the purchase of the site and the equipment of the building. The splendid new Severance Hospital designed by H. B. Gordon of Toronto was opened in Seoul on September 23, 1904, with a silver key turned by Mrs. Avison.

The hospital was by now a fact, but the unity which Avison coveted was not achieved for several years. No doubt decision in New York was delayed by news of the decay of the Korean government, already tottering from corruption within and from the machinations of Japanese advisors. In 1908 the latter secured complete control. Medical laws, curricula for students, the type of drugs used and even the language requirements were radically altered. An attempt was made by the Japanese authorities to introduce civic hygiene, and Severance Hospital was able to demonstrate dramatically that surgical erysipelas, hitherto a great nuisance, could be wiped out by purifying the water supply. But in the same year, seven young men who had first been taken in as dressers and students, were ready for the hospital's first graduation. From time to time, the Severance family threw more and still more capital into the development of medical facilities while regular nursing and medical classes were graduated, supplied by the staff and from the text books which Avison had written. Reason and expediency prevailed. In 1913 seven doctors representing five missions were attached to the hospital. Four years later the "Severance Union Medical College and Nurses' Training School" received its charter. Korean doctors were appointed and hospital facilities were enlarged to a capacity of 250 beds. The two institutions prospered hand in hand. By 1924, the yearly enrolment at the Medical College was 55; in 1934 it was 107. By 1934, forty-seven thousand patients had been treated in the wards of "Severance", another 1,270,000 in the dispensary, and 28,000 in the out-patient department.

The years 1919-20 were tragic ones for Korea and difficult for Avison. The country had grown restless under Japanese viceroys, by whom guerilla warfare was ruthlessly suppressed. In 1919 there was open rebellion. Thirty-three leaders, many of them Christians, signed a

"Declaration of Independence" for which they were promptly jailed. Riots followed, accompanied by many individual atrocities: whole villages were wiped out, and the wounded poured into Severance Hospital which by now had a well-organized surgical department. Pictures of these victims were taken and spirited away to a safe place. But by this time Christianity was recognized as being on the side of Korean nationality and this greatly enhanced the popularity of Severance. Under pressure, the Japanese made a virtue of necessity and Severance was able to obtain from the Japanese viceroy the status of a regular Medical College. For the next fifteen years classes of physicians licensed to practise in Korea and of graduate nurses were released to help solve Korea's problems of health and disease. A census showed that by 1937, 469 physicians had begun their training under Avison, while 183 students were in training at that time under a Korean College President, who was more acceptable to the authorities than an occidental would have been.

Simultaneously the activities of Avison were greatly extended. Dr. Horace Underwood had spent nearly a decade in organizing an Arts College near Seoul and when he died in 1919, no outstanding leader was available to replace him. At the request of the Board and Faculty of Chosun College and with the consent of Severance, Avison was called to continue the development of Chosun Christian College which filled a great need in providing teachers, journalists, agronomists, business men and religious leaders. Although Avison had had little experience of this kind he was a conspicuous success and was able to deal with the increasing pressure from the Japanese government authorities who demanded that their language be used in more than half of teaching and that Japanese Christian teachers be added to the faculty.

Among the Korean graduates were many who were deeply moved by the efforts of Avison and his faculty to educate and to help the people. A fund was organized and finally the erection of a statue to Dr. Avison on the Hospital grounds was authorized and arranged. In 1923 an excellent bronze likeness of the founder was placed on a stone pedestal overlooking the joint institutions in the public square near by. Avison's own grandchildren called the statue their "Black Grandpa". But the Japanese were less sentimental and melted the bronze Avison down for bullets in 1943.

After the disorders of 1919-20 the Korean nation



Dr. Avison on retirement

settled down to an uneasy decade of progress and comparative prosperity under the relatively benevolent viceroy Admiral Saito. Dr. Avison was fully occupied with developing his liberal arts college and advancing the project of getting his medical college recognized in Japan itself. Up to 1926 all British residents of Japan including Canadians enjoyed advantages not permitted to citizens of the U.S.A. All this was changed when the Anglo-Japanese alliance was discontinued at the insistence of Canada. The policies of imperial Japan hardened and from that time on it was evident that all foreigners in positions of leadership must go. Thus while the two institutions were evolving into nationalistic strongholds, devolution into Korean hands had to be prepared. Since for reasons of economy post-graduate study had to be taken in Japan, most Korean leaders were strongly exposed to Japanese ideas and only a few visited the west.

(Concluded on next page)



Severance
Union
Medical
College

Dr. Avison had hoped to make his institutions co-educational. This idea was firmly ruled out by officials in Tokyo but after years of negotiation involving changes in finance, teaching methods and organization the prize was eventually won. However in the nursing school standards were lowered to those prevailing in Japan. This was one step short of the university status desired which, under Japanese rule, could only be granted by the Emperor himself. With great difficulty the clause on Christian teaching was retained and this in itself ruled out university status.

After 1926, it became virtually impossible for physicians from the West to qualify in Japan and the number of teachers from abroad began to go down. Thanks to Avison, Koreans were by this time obtaining the requisite training and by 1934 they were in charge of several departments. In that year Dr. K. Suh took over the presidency of the medical college. Suh was able to deal directly with the officials in Seoul and peaceful progress seemed assured in spite of ominous charges in nearby Manchuria which later developed into the full-scale invasion of China in which Koreans were supposed patriotically to participate.

With the transfer of the College to the administration of Dr. K. Suh the time for Avison's retirement had come. He had spent forty-one years in Korea. He had

been a leader in nearly everything with which he was connected. He had created a hospital and a medical college; he had presided over a liberal arts college; he had established ineradicable principles of public health and child welfare. He had become an indispensable factor in every phase of Korean life. When Sir Herbert Marler, Canada's first Minister to Japan, visited Seoul, the Hon. Yun Chi Ho spoke for the Koreans: "We welcome you . . . we have long had a Canadian Minister in Seoul: Dr. Avison has been here for forty years."

The same Yun Chi Ho gave the farewell address when Avison was leaving . . . "In bidding you farewell we are losing two personalities in one: a great public benefactor and a great personal friend. As our benefactor you are leaving behind monuments of which anybody may be proud. In the first place we have your bronze statute in the Severance compound. When you are gone and we can see you no more in the flesh we shall look at that statute with a degree of affection that none may realize at this moment. You leave us three great institutions, Severance Hospital, the Medical College and Chosun Christian College to perpetuate your memory to the end of time. Your greatest monument however will be the never-ending stream of graduates from the College and the patients who will be benefited by the healing administration of the Hospital."



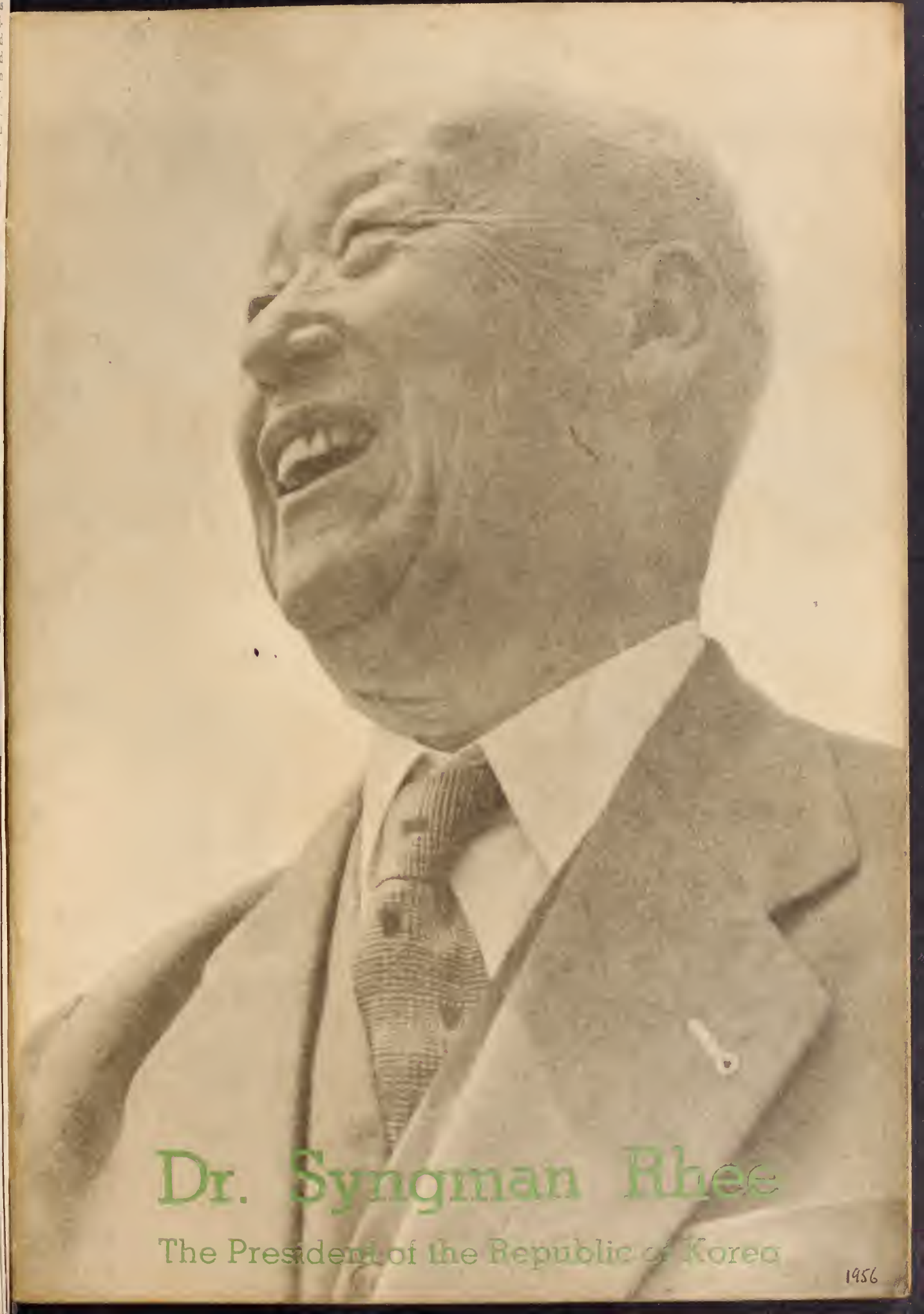
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Dr. Syngman Rhee

The President of the Republic of Korea



A Brief Biography of President Syngman Rhee

I. Youth

An only son, Syngman Rhee was born to Kyung-sun and Kimhai Kim Si Rhee on March 26, 1875, in Hwanghai Province, Korea. His father, who was known as a scholar of the Chinese classics, was descended from the grandson of the founder of the Yi dynasty, which ruled Korea from 1392 to 1910. During its last six generations this family line produced only one son in each generation and since President Rhee has no surviving children, the line is nearing its end.

In compliance with his family tradition, young Rhee studied the Chinese

classics and at the completion of these studies he placed first in the annual national examinations. In 1894 he entered the Pai Jai Mission School, to acquire the rudiments of a Western education.

He joined the Independence Club, which was organized for the purpose of discussing democratic and modern reforms for Korea, and in 1896 (when Philip Jaisohn, its organizer, returned to the United States) Rhee became the leader of the Club. He also edited a daily newspaper, *the Maiyil Shinmun*, which was published partly in Korean and partly in English, and was Korea's first daily newspaper.

Stirred by the murder of Queen Min by the Japanese in 1895, Rhee organized student demonstrations against Japanese influence in the Korean Court. In 1897 he and other members of the Independence Club were appointed by the Korean Emperor as members of the Privy Council. When the Emperor refused to permit the introduction of democratic reforms, Rhee protested and the Privy Council members were dismissed.

Rhee led a mass demonstration of students in Seoul, in 1897, demanding that the Emperor accept a reform program. Rhee was arrested and subjected to six months of torture. Following this period, he was sentenced to life imprisonment. While in the Seoul prison he organized his fellow prisoners into classes to study religion, political science, geography, history, and English. With the aid of friends on the outside, a circulating library was started in the jail, and several American periodicals were received regularly.

II. Conversion to Christianity

During his imprisonment Rhee became a Christian convert and through his teachings and his readings from the Bible, several other prisoners and some of the jailers were converted. Rhee also utilized his time in prison to translate several English-language books into Korean, and in 1904 he wrote *The Spirit of Independence*, which was first printed in San Francisco the following year. Since that time it has had many reprintings and, as *Newsweek* reported in 1943, is "the book

all literate Koreans abide by today." In this book were first set forth the democratic principles which served as the basis for the Constitution and reform measures adopted by the Republic of Korea.

In 1904 a general amnesty of political prisoners was declared and Rhee was released in August. Since it was apparent that Korea was being drawn more and more closely under Japanese domination, and since the weak Emperor was helpless to resist this trend, Prince Min and General Hahn (two of the outstanding liberal figures of the Court Circle) asked Rhee to go to the United States to appeal to President Theodore Roosevelt and Secretary of State John Hay to abide by the Treaty of 1882, in which the United States promised to extend "its friendly offices" if another nation interfered with Korean independence.

In the summer of 1905 Rhee visited with President Roosevelt at his summer home at Sagamore Hill and received assurances of support. Rhee also talked with Secretary John Hay, who promised to do what he could. However, Hay died suddenly and was replaced with Elihu Root, who believed that the United States should align itself with the growing power of Japan. Since President Roosevelt came to concur in this view, the Treaty of 1882 was brushed aside, and in the Portsmouth Conference Treaty Japan was granted a "protectorate" over Korea — which culminated in outright annexation in 1910.



III. Education in U.S.

Rhee entered George Washington University in the fall of 1904 and received his A. B. degree in the June Commencement of 1907. The next year he spent at Harvard, where he received his M. A. degree in June, 1908. He then attended Princeton University, where in 1910 he

won his degree of Philosophy, in the field of political science. His dissertation, *Neutrality as Influenced by the United States*, was published in 1912 by the Princeton University Press.

While in these colleges, Rhee made many speeches about Korea, pleading for American support for Korean independence, and warning against the burgeon-

ing ambitions of Japan. He became very friendly with Woodrow Wilson, who used to introduce him on the Princeton campus as "the future redeemer of Korean independence."

In the fall of 1910 Syngman Rhee returned to Korea, traveling by way of Europe and Russia, to serve as an official of the YMCA. While in Korea he organized the Student Christian Movement and made many speeches in all sections of the country. Because of these activities and because of his known advocacy of Korean independence, the Japanese commenced subjecting him to close scrutiny.

During the infamous "Christian Conspiracy Case" in the Spring of 1912 (in which 103 Christian leaders in Korea were arrested by the Japanese on a charge of conducting or encouraging independence activities) Rhee barely escaped arrest. In March, 1912, he left Korea as the lay delegate to the International Conference of the Methodist Church, which was to be held in Minneapolis.

Since Rhee could not return to Korea without risking arrest by the Japanese he went to Hawaii in January, 1913, and there became the director of the Korean Christian Institute, a school which he continued to direct until 1939. He also founded the Korean Methodist Church, which eventually built a fine edifice on South Liliha Street, modeled on the famous South Gate of Seoul. During the years in Hawaii Rhee also founded and edited *The Pacific Weekly*, dedicated to the revival of Korean independence, and

founded the Dong-ji Hoi, Korean Patriotic Society, which continues to maintain a wide membership among the 7,000 Koreans in Hawaii and continental United States.

IV. 1919 Movement

When Rhee's old friend, Woodrow Wilson, proclaimed his Fourteen Points, during the World War, and announced that the United States stood for "the right of self-determination of people," Rhee and his associates felt that the time had come for the restoration of Korea's 4,000-year-old independence. They organized a nationwide passive demonstration, the first passive revolution in history, to dramatize before the world the determination of the Korean people to regain their freedom.

On March 1, 1919, this "Mansei Revolution" was launched all over Korea, by the reading in many cities and villages of a Declaration of Independence, which had been secretly printed on handcarved wooden blocks and distributed around Korea concealed in the sleeves of school girls.

Delegates from every province in Korea gathered secretly in Seoul and elected Syngman Rhee as President of the Provisional Republic of Korea. They then fled to Shanghai and organized the cabinet and National Assembly of what became the longest-lived exiled government of modern times. (It persisted until 1945, when the officials of the government voluntarily returned to Korea as private citizens, to

leave the way open for the free election of a new Republic).

Despite the peaceful nature of the 1919 demonstrations, the Japanese fell upon the marching Koreans and killed 7,000 of them, while several hundred thousand were imprisoned. Rhee appealed to the Paris Peace Conference for recognition of the new Republic of Korea, but the Conference ignored the plea—preferring to attempt to build a structure of lasting peace in the Pacific upon a foundation of Japanese power.

Rhee made another effort to secure recognition for the Republic by the Washington Disarmament Conference of 1921-22. During the succeeding years he continued his advocacy of what the American newspapers called "a lost cause." In 1933 he went to Geneva to present the Korean case to the delegates of the League of Nations, who were then debating what to do about Japan's seizure of Manchuria. At Geneva he met Miss Francesca Donner, an Austrian lady, and they were married the following year in New York City.

Rhee's independence activities during the long rule of Korea by Japan were manifold. In 1920 he went to Shanghai to meet with the other officials of the Provisional Republic, and stayed there for seventeen months. Some officials of the exiled government favored a program of assassination of Japanese officials and of guerilla and sabotage activities inside Korea.

On the contrary, Rhee urged the view

that such methods never could succeed and that what was needed was an organized and continuing appeal to the sense of decency and justice of world public opinion, and particularly to American public opinion. On this policy there continued through the years to be disagreement between Rhee, who was in the United States, and the other Provisional Republic officials, who were in China.

They organized an army of 30,000 men, which fought effectively against Japanese forces in China during the late thirties. They also directed assassination attempts against Japanese officials in Shanghai in 1932 (which were successful in killing several high-ranking Japanese officials) and against the Emperor of Japan in Tokyo in 1924 (which failed).

Rhee meanwhile continued his appeals in America, working in large part from the office of The Korean Commission, which he established in Washington, D.C.

V. Warning on Japan

Early in 1941 Rhee published his second book, *Japan Inside Out*, in which he warned that the course of Japanese imperialism would lead to war with the West. "America is the hope for Korea," Rhee wrote in 1944. "Although the American people have not realized it, they as well as the people of the other democracies, are in a very real sense responsible for Korea's plight. They are responsible because they have ignored, for the most part unwittingly, Japan's treachery toward Korea. . .; because they have

permitted their governments to pursue policies that have directly and indirectly facilitated Japan's exploitation of Korea."

Especially after Pearl Harbor Rhee felt renewed hope that recognition might be extended to the Korean Provisional Republic. In 1940 the Government, which had languished for several years, was re-organized in Chungking, with Rhee's election as President re-affirmed. In late December, 1941, this Government formally declared war against Japan, and Rhee

asked the State Department to number Korea among the "United Nations" which were opposing the Rome-Berlin Axis. He also asked for Lend-Lease aid for Korea, in order that guerilla and sabotage activities might be organized against the Japanese in the vital Korean peninsula. The most he was able to secure was the organization by the U.S. War Department of a band of one hundred Korean youths, who were trained for such sabotage activities.



VI. Division of Korea

In 1943, at the Cairo Conference, the United States, Great Britain, and China, "Mindful of the enslavement of the Korean people," agreed that "in due course Korea should be free and independent." Rhee led a group of Koreans to the San Francisco Conference, at which the United Nations was organized, and urged that unless the independence of Korea was instantly recognized, Russia would move into the peninsula.

In October, 1945, after the 38th parallel division of Korea (into Russian and American zones) had been effected, Rhee returned to Korea, where he was welcomed by huge crowds as the leader of their independence movement. Lt. Gen. John R. Hodge, Commander of U.S. Occupation Forces, named Rhee as Chairman of the Democratic Representative Council, but he never gave this Council any power.

In the fall of 1946 General Hodge conducted an election for 45 members of an "Interim Legislature" for south Korea. Followers of Syngman Rhee won election to 44 of these posts, but Hodge "balanced" the election by appointing an additional 45 members who were nominated by a "Coalition Committee" of his selection, under the joint chairmanship of two leftists, Kimm Kiusic and Lyuh Woon Hyung.

Rhee then went to Washington, D.C. to protest this kind of "democracy" to the State Department. In April, 1947.

Rhee returned to Korea with informal assurances that a truly independent government would be established south of the 38th parallel.

In the elections sponsored by the United Nations, on May 10, 1948, Rhee was elected to the National Assembly, and his fellow members promptly named him as Chairman. After the adoption of the Constitution, Rhee was elected on July 12 as the first President of the Republic of Korea.

The U.S. Military Government formally transferred its authority to this Republic on August 15, 1948. After more than forty years of unremitting struggle, Dr. Rhee's dream of an independent Korea was at last attained.

However, Russia still controlled northern Korea, where it unilaterally established "The Democratic People's Republic," and equipped it with a large and well trained army. Under the shadow of this military threat from the north, deprived of the huge coal, mineral and hydro-electric resources of north Korea, and handicapped by the depreciation of southern agriculture and fabrication industries—which had taken place during the four years of war and three additional years of military occupation—President Rhee and his Government struggled to restore economic self-sufficiency, and adequate military defense, and lay the groundwork for the progressive evolution of genuine democracy.

Economic progress was made through ECA aid granted by the United States.



Military preparations for defense were prevented by American refusal to grant any heavy armaments. The establishment of democratic institutions was more successful. The franchise was extended to all over twenty-one (including women) and in four successive national elections the percentage of registered voters who went to the polls has averaged over eighty-six.

Some ninety newspapers were established, many of which proved their independence by being highly critical of the government. Universal education was de-

creed, and although conditions never permitted its full achievement, the number of students in high school soon quadrupled the number of Korean attendants under Japanese rule, and fully fifty collegiate grade institutions were established.

In successive reports by United Nations Commissions on Korea, criticism of particular events or aspects of the Korean Government were always capped by the general conclusion that progress in developing democracy was sound and continuous.

VII. The Communist Attack

The great test of the stability and popularity of President Rhee's Government came on June 25, 1950, when the Communists (unable to undermine it by subversion) launched a sudden and overwhelming attack.

Without any heavy armaments, the Korean Republic would soon have been destroyed had not the United Nations decided to intervene. Nevertheless, even before such help from outside seemed possible, President Rhee ordered his Govern-

ment to resist by every possible means, and the Korean people solidly supported this decision. The cost of resistance has been high.

Qualified observers have agreed un-animously that no other portion of the earth's surface has been as badly ravaged as has Korea. Ten million people were driven from their homes in south Korea, and there were more than a million casualties. Suffering from cold, hunger, and the persistent drain of mounting inflation has struck into every Korean family.

Yet far from being crushed, the Ko-



reans have maintained their fighting spirit at white heat and have no policy (national or individual) except to wage the war unremittingly until every foreign invader has been driven back across the Yalu River.

Even under the hammering of the war, Korea's banking system was revised and a new currency was issued—since the Communists had captured the old currency plates and were flooding the country with counterfeit money. A land reform program more sweeping than that ever before adopted by a sovereign nation was adopted and put into force even while the war was being waged. Schools, driven from their buildings, continued in operation in open fields and on hillsides.

The Korean Army, which was almost completely destroyed in the first onrush of the Communists, was reorganized and built up until, by the Spring of 1953, it held fully sixty-five per cent of the entire front line. Constitutional amendments were adopted changing the National Assembly from one to two chambers, and providing for election of the President by the people, rather than by the Assembly.

In August, 1952, President Rhee was re-elected, in a field of four candidates, by a total vote of five to one, with over seven million ballots, cast under the observation of the United Nations Commission.

VIII. The Truce

When a truce with the Communist invaders was proposed in July, 1951, Pre-

sident Rhee opposed it, and the National Assembly approved his policy by which no truce would be recognized by the Korean Government until all foreign invaders had withdrawn across the Yalu River. Despite this policy of the Republic of Korea, the United Nations truce team persisted in its efforts to secure a compromise solution of the war, and in May, 1953, a truce plan was offered to the Communist negotiators without the concurrence of the Korean Government and with only one hour's advance notice to the Republic of Korea.

President Rhee's response was to order the release of 26,700 anti-Communist prisoners of war, who were held under Korean guard. At the same time he withdrew the Korean observer from truce negotiations. President Eisenhower sent Walter S. Robertson to Seoul as his personal representative to discuss the truce with President Rhee, and Rhee agreed "not to obstruct" the truce, in return for a promise of a Mutual Defense Treaty between Korea and the United States, and with the understanding that if no solution of the problem of Korean reunification should be reached in the political conference which was to follow the truce (a conference scheduled to begin October 28, 1953) the United States and the Republic of Korea would walk out at the end of ninety days.

Following these agreements, U.S. Secretary of State John Foster Dulles came to Seoul, where the text of the Mutual Defense Treaty was agreed upon and ini-

tiated. President Eisenhower also announced that the United States would pro-

vide a billion dollars for Korean rehabilitation.



IX. His Policies

Through all his long life of political leadership, President Rhee has insisted that an independent and democratic Korea is essential to the maintenance of peace in Asia. Wholly aside from his patriotic devotion to the cause of the Korean people, he insisted for forty years that the West should support the ideal of a free Korea as an essential element in their own welfare: namely, to keep Japan from pursuing an expansionist course on

the continent.

Since the Communists undertook forcible conquest of Korea in 1950, President Rhee has insisted that the defeat of the aggressors and the re-establishment of a reunified, independent and democratic Korea is necessary to prevent the continuing danger of Soviet imperialism.

Since the United Nations has repeatedly reaffirmed that the reunification of Korea under its own free government is the United Nations goal, and since the U.N. was adopted and put into force even while

aggressor in Korea, President Rhee has also declared that the U.N. should determine upon victory in Korea in order to insure its own survival as a law-enforcing agency.

Above all, he has argued that the sacrifices made by the Korean people to play

their own heroic role as "the bastion of democracy in Asia" entitle them to their inherent right of self-government, throughout their land. This is President Rhee's position with the issue of Korea's future still left undetermined.





PROPOSALS RELATING TO THE UNION BETWEEN SEVERANCE
UNION MEDICAL COLLEGE AND CHOSUN CHRISTIAN UNIVERSITY
PRESENTED BY THE FACULTY MEMBERS OF THE SEVERANCE
UNION MEDICAL COLLEGE

October 20, 1956

To: The Member of the Board of Managers of S.U.M.C.

We, the teaching faculty of S.U.M.C. have the honor to present the following conditions to the Board of Managers as the agreeable terms for the union between S.U.M.C. and C.C.U., in order to maintain each own traditions and to develop the unified institution.

(1) The unified institution shall have a name, but neither Severance, nor Yonhi; and the medical school and the hospital shall be named as (----
---) (University Severance Medical School or Hospital.

2) The unified institution shall have a president and two vice-presidents. One of the vice-presidents whom we will call as the medical vice-president shall have charge of and supervise the Medical School, Hospitals, Nursing School, and other prospective para-medical institutions such as School of Pharmacy, Dentistry, Public Health, etc.

The medical vice-president shall be directly responsible to the president, and the officers of the medical and paramedical institutions would report only through him.

The president shall be appointed by the Board of Managers with the consent of the faculty committee which composed of 30 members representing the concerned medical and paramedical faculties and other 30 members representing the rest departments faculties.

(3) The medical vice-president shall be appointed by the union Board of Managers from among the persons who are recommended by the combined faculty board of the concerned medical institutions.

The deans of medical and paramedical schools and the superintendents of the hospitals shall be appointed by the medical Vice-president with the consent of the Medical Para-medical Faculty Board.

(4) The management of personal and financial affairs of the medical and para-medical institutions would be autonomous under the Medical Vice-president, and no interference shall be made except that it shall follow the general policies determined on by the Board of Managers and the University Council.

The present funds and resources of the S.U.M.C. shall not be used for the support of the C.C.U., but shall be retained by the S.U.M.C. intact for the use of its present institution. Any new endowment or donation shall be used for the institution according to the will of donor. In the case of no designation is attached, the allocation of the endowment shall be decided at the Board of Managers.

The S.U.M.C. shall contribute to the General Fund the sum according to the proportion the Board of Managers decided, and this shall entitle the S.U.M.C. to use the general facilities of the College and University such as gymnasium, road, communication facilities, water supply etc. on the same terms as the other department.

(5) President and vice-presidents shall be the member of Board of Managers in virtue of their function.

(6) Amendment of above mentioned conditions shall require the concurrence of two-thirds or more of the members of the Board of Managers, and with unanimous agreement of the Board member representing the Alumni, and with unanimous agreement of the Board member in virtue of their functions.

(7) Within thirty-days from the enforcement of the union pact, the president, vice-presidents, and the deans of the graduate school shall be re-elected according to the procedure of the new charter.

CHINA MEDICAL BOARD OF NEW YORK, INC.
30 East 60th Street
New York 22, N. Y.

November 30, 1956

Dear Dr. Kim :

I have the honor to inform you that at a meeting of China Medical Board of New York, Inc., held on November 29, 1956, the following action was taken:

RESOLVED that the sum of Four hundred fifty dollars (\$450,000), be, and it hereby is, appropriated to the Medical College of Yonsei University, Korea, to be released at the discretion of the Officers, for use in the construction and equipment of a building for the basic medical science during the period ending December 31, 1959.

This grant was made subject to the following conditions:

- A. That requests by the Medical College for expenditures be made through the Cooperating Board for Christian Education in Chosun;
- B. That no payments will be made until (a) the legal formalities for the amalgamation of Severance Union Medical College and Chosun Christian University into Yonsei University have been completed, and (b) the Cooperating Board for Christian Education in Chosun has assured the China Medical Board that it is prepared to accept responsibility for completion of the hospital construction program, together with subsequent support of the medical and nursing schools.

Very truly yours,

/s/ Agnes M. Pearce
Secretary

Dr. M. S. Kim, President
Severance Union Medical College
Seoul, Korea.



In view of the decision already adopted by the
^{two} ~~joint~~ Boards of Chosen Christian University
and Severance Union Medical College & Hospital
to unite their resources in one University
to be called Yumsei University
it is resolved that the Severance Union
Medical College & Hospital Board herewith
ask the proper Government ~~ministers~~
for permission to donate all its resources
to ~~the newly org.~~ Yumsei University



"TWO YEARS ON THE AIR IN KOREA"

The Christian Radio Station in Seoul completed two full years of broadcasting on December 15, 1956. That this "Radio Voice of the Church in Korea" is being used of God is evidenced by such letters and reports as these:

The radio critic of the Hankuk Daily, one of Korea's biggest newspapers, writes in his column: "I have developed a habit of always listening to *Meditation* and *Flowing Melodies* on H L K Y at 10:00 P.M. every evening before I go to sleep. After a day's work I come home tired and frustrated, but I find in these two programs relief and comfort which helps very much to calm me and prepare me for sleeping. I would like to invite others who feel as I do to listen to this 30 minutes of programming because I think it will help them."

From the extreme southern part of Korea: "I am a disabled person who lost the use of both legs when I was a child. Until I was 28 I spent 17 years lying in bed hating the world . . . Then one day I heard the program *Guide To Life* broadcast by your station and I was inspired and filled with grace to the point of weeping. I cannot find words to express the inspiration I have received from these broadcasts."

From Chaplain Sang Chan Lee, 27th Inf. Regt., 5th Division, ROK Army: "This is the front line above the 38th parallel. We are surrounded by thick woods and high mountains and just in front of us is the Chinese Communist Army. It is our greatest pleasure that even in such a dangerous place God's words are to be heard on your station. . . . In the dugouts along the front lines radio is a more effective evangelist than any chaplain."

The two years have seen steady growth in the broadcasting of this evangelical radio station. Time on the air has increased in the two years from 31 to 50 hours per week, averaging more than two hours each morning and five each evening. Audience surveys in Seoul indicate that fully one third of the radio homes in the capital city prefer H L K Y to all other stations. The first one hundred battery radios, "Portable Missionaries," are being assembled and will soon be doing duty in as many country churches. Each church will thus become a listening center for that village.

Equipment necessary for increasing the power output of the Christian Radio Station from 5,000 to 10,000 watts is en route to Korea and very soon will be installed. This will increase the strength of the signal all over North and South Korea. Although every form of religious activity has been suppressed in Communist North Korea, the air waves are daily piercing the iron curtain above the 38th parallel with the comfort and the challenge of the Gospel.

The Church in Korea numbers about one million Christians, but 29 million unsaved persons remain to challenge our combined efforts and prayers. These 30 million Koreans and tens of thousands of servicemen still in Korea constitute our target audience. With fine music, gospel messages, drama and every other form of good programming the Christian Broadcasting Station in Seoul continues to proclaim Christ. Prayer is requested that H L K Y, during its third year on the air, will prove a blessing to multitudes.

For further information on this interdenominational project write to either the Rev. E. Otto DeCamp, Ravemcco, 156 Fifth Avenue, New York, N. Y., or to Mr. Donald T. Payne, Station H L K Y, 91 Chongno 2 Ka, Seoul, Korea.

May 1956

Missionary Furlough Cottages
20 No. Portland, Ventnor, N.J.

Dear Praying Friends:

How well a recent periodical speaks for the missionary -- "The universal feeling on the part of the foreign missionaries I have met on scores of mission fields the world around might be summed up in the words of the immortal James Gilmore: 'Unprayed for, I feel like a diver in the bottom of the river with no connecting air line to the surface, no air to breathe; or like a fireman with an empty hose on a burning building. With prayer, I feel like David facing Goliath.' Prayer will sustain those already on the mission fields and prayer will send reinforcements in men . . . where the 'laborers are few.'" "

Good news from our Christian Revival Fellowship in Taegu. Last Good Friday, our office help finishing their daily work, converted for the first time our prayer room into a Gospel hall. After hours, passersby were handed tracts and invited inside. At this first meeting 33 strangers came in, and 8 of them made decisions to receive Jesus Christ. Our C.R.F. Director with 20 years of missionary experience (sent by the Korean Church to China), preached, and all were rejoicing in the Lord at the fruit of their after hours effort. Something new for main street in Korea's third largest city! This work has just begun and Rev. Kim asks your prayers for these "passersby meetings."

Another word from Taegu comes in a letter written by Jang Ok Synn, a widow who with her only son are refugees from North Korea, Communists killing others of the family. On Easter Sunday another more spectacular type of evangelism caused people to lift their eyes towards the sky above as a low flying plane dropped Gospel tracts over this large city. Backed by Deacon Kim Hye Sup of our C.R.F., the Christian Endeavor of Korea was combining a four day house-to-house evangelism program with its annual convention. Easter Sunday afternoon at 2 P.M. when over 100 churches in Taegu rang church bells, they culminated an evangelistic work that covered 56,000 homes. Of all the gospel literature distributed by hand or from the air, nothing in sight was left lying on the ground. Deacon Kim who planned things wrote later of the results and methods:

1. Young people in teams of three visited every home; one giving an invitation to believe on Jesus Christ and come out to church, another handing a free tract, and a third making a white chalk cross mark on the house signifying it had been visited.
2. Over 350,000 tracts were distributed, mostly by plane -- a Korean Air Force plane. The pilot, a Captain in the R.O.K. Air Force, made an initial profession of faith in Christ after it was all over.
3. From the house-to-house evangelism, 2,516 made a profession of faith in Christ; about 20,000 young people sharing in the total work.

All of the above and a good bit more, with a picture of fifteen trucks and jeeps used in the work, made the middle of the front page of THE CHRISTIAN NEWS weekly in Seoul (April 23rd). The article was captioned "United House-to-House Evangelism -- by Land and Air"!! Among other things it mentioned that our C.R.F. was presenting something new in mobilizing laymen for evangelistic work, and would like to see the same thing in the other large cities of Korea. Already plans are in the making for Seoul, Taejon, and Pusan.

Watch and pray, with and for us

R.F. Rice, Korea Mission

...."Suddenly I heard it - the lovely fluty tones of a child's voice singing. It was a bitter cold winter morning and I was taking the short cut to church, hurrying along the dike road by the river bed. I was wondering about the families living in the shacks and makeshift shelters along the dike, under the bridges or in the river bed itself. What homes! tiny and dark and crowded; yet the children were always friendly and often greeted me, "Hello, very cold!" But this windy Sunday morning, the little huts looked quite deserted; not even a child to be seen along the paths where usually a few mothers at least were preparing food over smoky charcoal fires. I slowed my steps as I heard the sweet voice singing and recognized the song, "Where Jesus Is, 'Tis Heaven There". With a lump in my throat I hastened on, wondering how many of the thousands of such refugee shelters could be bits of heaven!.....

....."It is for this very reason - the traditional lack of student participation in the class room - that the Bible Club program fills a need in Korea. Children from the grades through high school all know how to conduct business meeting, debate impossible as well as possible subjects, conduct elections and worship without the assistance of their teachers. I've seen a 14-year old chairman do very well keeping order in a business session of 300 boys and girls and with all composure deciding what to do with an amendment to an amendment. Of course, it is not just for mental and social training but for day to day living with the Lord Christ that we assist and promote these Bible Clubs for the children of Korea!.....

....."At the Academy I have been and still am teaching English conversation. In the past year I have taught almost three hundred school hours. I have been the recipient of many letters and notes from my students with all sorts of suggestions and requests. Here is an example of one of the better written ones: "To my conversation dear teacher: Please pray for me. After school I will soldier become and do my duty to my fatherland. I want to be a good soldier. So now I must study diligently. Help me to pray. Will you pray for me? Your darling student..." After more than two years of teaching English, one major accomplishment is that only one half of the students still address me (a woman teacher) as 'Sir'!.....

....."The baby feeding clinic at the hospital has had a good year. Nothing is more satisfying than seeing puny, undernourished babies respond to the formulas prescribed and made up for them here. Each week as they are brought in for weighing and a check up by a pediatrician, we are glad to be able to do this for these little ones. There are about 60 babies on formula now. A new project soon to be started, we hope, is the employment of a public health nurse to do home visitation and conduct mothers' classes".....

....."The young people of the I-moon-dong church asked me to speak four Saturday nights to them on certain Christian doctrines. On one of these nights, as I was driving out to the church, I suddenly saw, in an intersection outside East Gate, a doll made out of rice straw, and promptly remembered that this would be the night of the 14th of the first lunar month of the old Korean calendar. I got out and picked it up, for it was a "chey-yong", the little straw figure of a man which non-Christians threw out at the crossroads on this night, each year. Anyone who picked it up would bear the troubles of the family for the coming year. In the old days, pennies in the figure's head attracted beggars, who felt they were so bad off that a few more troubles wouldn't harm them. This figure had a number of paper money bills tucked into its head, arms and legs. I took it on out to the meeting, where I was speaking on "Who is Jesus?" At the end of the message, I held this figure up and reminded them that this was the best that Korea used to have, but that we now have something much better, in Christ!.....

....."We are always interested in learning of the lives our amputees lead after they leave the V.T.C., although we lose contact with the majority of them. Recently I took a short trip with two helpers to visit former patients in the Chongju area. In a mountain village far back from the main roads we found Kim Chin Kon, 23 years old, one arm gone below the elbow, wearing an artificial arm he had received at the Center. He is an earnest Christian, deacon in the little village church, and leader of a Bible Club which enrolls 30 to 40 pupils. Thus we find encouraging results from the three and a half years' work of the Amputee Rehabilitation project. On a similar trip last fall, we found one of our 'alumni' earning his living as a woodsman, working with a logging crew in the mountains".....

....."Our Christian Broadcasting Station, HLKY, has begun its second year and has increased the time on the air from five to seven hours daily. All of Korea is clearly our objective, and through devious means it has been learned that the Radio Voice of the Church in Korea was heard on the banks of the Yalu River and in Pyongyang, the capital of communist North Korea. A moving letter from a ROK chaplain stated, "I am sure that no one listens to the Sunday morning "Radio Church" with more attention than the ROK soldiers along the front lines. We find it almost impossible to have worship services for the separated units, since the men must always be on the alert against sudden enemy attack, but through the radio they can have a fine worship service, with a rifle in one hand, a Bible in the other, and a heavy helmet on their heads. The music and messages give them much inspiration and comfort!".....

....."December really marks a high point in the year's language struggle--my first attempt at a talk in Korean. Fortunately, the ladies' aid societies of Korea seem to be made up of saints of the same fortitude as those who face the lions in the arena. Of course, just before I made my attempt, the pastor warned them of what was to come, urging them to be lenient and take the spirit's efforts rather than the weakness of the flesh, remembering how poorly they would do if they had to make a talk in English after only two years of language study. It was only slightly comforting that he spoke before rather than after my debut. It was a wonderful feeling though to be able to get across a few words of blessing from God's word and to feel warm handshakes of appreciation afterwards. Korean people know how to be gracious!".....

....."It is a privilege to be able to help our own American service men whom we meet and who often come with special needs and spiritual problems. The Back Home Christian Fellowship conducted each Tuesday evening by the missionaries, has now a branch meeting up at the Front on Sunday evenings in different units. Many young men of the armed forces have found Christ and have given good witness both by transformed life and testimony. Some express the intention of entering Christian service as a result of seeing what God is doing in many places and in many phases of Christian work out here. We have entertained the Presbyterian chaplains in this area at luncheon and provided a tour of the city to show them points of interest in our work!

... "During the year, the Korean army unit which had been occupying part of the school property moved out, in December, leaving the school free to expand its program. The very bedraggled old factory was cleared of old iron and useless equipment which filled it and this building has been made into a very presentable chapel. On either side of the recessed platform, there is a huge oil painting, the work of the school art instructor, copies of famous paintings from the life of Christ. As my previous visit to the school to speak at chapel had been a memorable day when the thermometer stood close to zero and a bitter wind was blowing as we met (standing) on the athletic field, for lack of any suitable enclosure, the sight of the students assembled in this very much remodeled old monstrosity of a building was most heartening".....

MINUTES AND PROCEEDINGS
of
THE JOINT MEETING OF THE BOARDS OF MANAGERS
of
CHOSUN CHRISTIAN UNIVERSITY
and
SEVERANCE UNION MEDICAL COLLEGE

The Joint Meeting of the said two Boards was held on October 22, 1956, at 9:30 A.M. at the office of the President of CCU.

Members Present:

Dr. L.G. Paik (CCU and SUMC)	Dr. Y.S. Lee (CCU)
Rev. Kim Sang Kwon (SUMC)	Rev. Kwon Yon Ho (CCU)
Rev. Kim Kwang Woo (SUMC and CCU)	Dr. E.D. Adams (CCU and SUMC)
Mr. H. G. Underwood (CCU)	Dr. Kim Myung Sun (SUMC and CCU)
Bishop H. J. Lew (CCU and SUMC)	Dr. S. Moffett (CCU)
Dr. A. K. Jensen (CCU and SUMC)	Dr. E.B. Struthers (SUMC)
Mr. E.D. Baker (CCU)	

Proxy:

Mr. Shinn Dong Wook for Dr. D.W. Lee (CCU Alumni)

Members Absent:

Rev. C.A. Sauer (CCU and SUMC)	Dr. Barbara Moss (SUMC)
Rev. Chun Hee Chul (SUMC)	Dr. Paul S. Crane (SUMC)
Dr. Kenneth M. Scott (SUMC and CCU)	Dr. Chung Ki Sup (SUMC Alumni)
Mr. Cho Chung Hwan (SUMC)	Dr. Helen P. Mackenzie (SUMC)
Dr. Park Yong Nai (SUMC Alumni)	Dr. Park Yong Choon (SUMC Alumni)
Mr. Kim Yong Woo (CCU Alumni)	

The Meeting was opened with prayer by Rev. Kim Kwang Woo.

The roll was called, and it was reported that a quorum of more than two-thirds of Members of both Boards was present to constitute the Meeting.

The Board discussed THE ACT OF ENDOWMENT OF THE YONSEI UNIVERSITY JURIDICAL PERSON.

Mr. Underwood moved as a modus operandi that only recommendations for revision by the Constitution Committee be discussed (APPENDIX I).

Rev. Kwon Yon Ho seconded it, and the motion was carried unanimously.

The Boards took up consideration of the recommendations item by item and voted on each item separately as follows:

Item 1. Voted with the addition at the end of Article 5 "This provision shall also apply to assets acquired for other colleges of the University".

Item 2. Voted unanimously with the addition of a fourth clause: "Those who receive salaries from the University may not be Members of the Board."

Item 3. Passed unanimously.

Item 4. Passed unanimously with the following additions:

- a) At the end of Article 32 "Rules and by-laws of these committees shall be approved by the Board".
- b) At the end of both Articles 33 and 34 "for final approval".
- c) In Article 34 the word "Deans" before "Professors, Associate Professors, and other staff members".

Item 5. Passed as recommended.

Item 6. After much discussion, the Boards agreed to adhere to the previous action of the Board.

The Boards reviewed The Act of Endowment as a whole and voted as follows:

- a) In Article 23, the term of office of the members of the Board of Directors was changed from "three" years to "four" years in accordance with the provisions of the regulations of the Ministry of Education.
- b) Accordingly, in Article 24, the term of office of the Directors of Class A was changed from "three" year to "four" years, and that of Class B from "one" year to "two" years.
- c) "Election of the President: In matters pertaining to the employment of the President, a quorum shall be two-thirds of the Directors, and the decision shall be made by two-thirds or more of those present".

"Items pertaining to the employment of Vice-Presidents, Deans, Professors, Associate Professors and other staff members of equivalent rank".

The Boards finally approved unanimously THE ACT OF ENDOWMENT OF YONSEI UNIVERSITY JURIDICAL PERSON, leaving the corrections of minor mistakes of wording in the document to a committee of three to be created.

The Chairman at the request of the Boards, named Mr. H.G. Underwood, Dr.S. Moffett, and Dr. L.G. Paik to serve on the committee.

The Meeting was adjourned at 1:30 P.M.

L. George Paik
Chairman

Cho Hyowon
Secretary

Richey Evangelistic Association, Inc.

RAYMOND T. RICHEY, President

P. O. BOX 2115

::

HOUSTON 1, TEXAS

LEONARD F. RICHEY,
General Secretary

January, 1957

Reporting For 1956

GREETINGS!

It is with a good feeling we think of the fellowship of co-workers together for the one announced purpose and desire—the whole-hearted co-operation in the dissemination of God's Word.

As we have expressed so often in the past, time and space are so limited—yet we must take time to tell you in a limited way what God has permitted us, as co-workers of His Vineyard, to accomplish for the upbuilding of God's Kingdom—not boasting in anything we have done, only in the precious Name of Jesus, to Whom all honor and glory shall go.

We are sorry we are late with our report. It is just that all hands are really busy in doing that which has been given in our care to do.

We want to say to each of our faithful friends, it is only by the Grace of God, and YOUR continued prayerful help and giving, is all this possible.

Early in 1956 we were busy in our Evangelistic effort, especially in short exangelistic meetings of faith-building of the Churches and Ministers who felt they needed a message of "ARISE AND GO!"

God is so faithful. He meets the desire of the hungry, honest heart. So we testify to the inspiring Word of God. "Seek Me, and you shall find Me." Good reports are still coming in from those so blessed in these God-honoring, inspirational meetings.

One of these days—when and if, the Lord gives the time and finance, we will have a "booklet" report of these great and wonderful things that we are witnessing, of the POURING OUT of His blessings and gifts unto all who will come and partake of the good things of the Almighty God through the all-sufficient Christ. Oh, it is sweet to trust in Jesus—just to take Him at His word. Glory!

The Alaskan meetings were mightily blessed of the Lord. We felt God's precious leading in this, "America's last frontier" Missionary effort. The Lord met us in every service. The meetings were an inspiration, not only to "on the ground Missionaries", but also to ourselves—for we felt His abiding presence in every place we visited—Ketchikan, Petersburg, Juneau, Fairbanks, Anchorage, and the Indian village—Minto, and North Pole.

It was also our privilege to have services in the Army Camps with some of our fine Chaplains—also in a native Alaskan Hospital where some 400 patients, suffering with normally incurable diseases, were mightily blessed of God as they sang and entered into the service with heart-felt praise and thanksgiving. We feel sure God heard many of their prayers, "Lord forgive me, a sinner." Evidence was so apparent in their faces.

We are enclosing a direct quote of a letter received from our Bro. John Stetz (Missionary to Korea, Assemblies of God). We believe you will gain a clear picture in your mind's eye of how God lead in these wonderful days of labor in Korea. Also here are a few, just a few, of the many pictures taken of places, peoples and Korean surroundings.

12-11-56
1957

We thank you from the depths of our hearts for your prayers and for supporting our Evangelistic and Missionary ministry with your gifts.

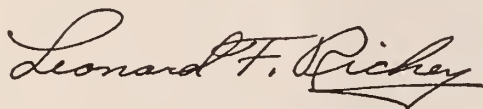
Dear Co-workers, keep looking up—keep prayed up—keep your integrity with the great and wonderful God. The Lord has great and mighty things in store for His people, but we must “keep on keeping on” in this soul-reaching ministry He has trusted us with. Why, even the Angels are not so privileged. We have a great heritage. Let’s be counted worthy. This is a great year to be working in God’s Vineyard. Who knows—it could be the year the Lord of Hosts will call out the Bride. Oh, glory—just thinking about it thrills our very souls.

It is yet day—help us, oh Lord, to reach every man, woman and child it is possible to touch for You. We want to put into the hands of hundreds of thousands of soul-hungry people the world over, a portion of God’s Word. We praise God for every word sent forth in 1956, but that will not suffice for 1957. Every moment, every hour, every day helps us to reach others, but dear ones, we are not promised even one moment.

You and I, as co-workers together, must not fail our duty—so far as it is made possible for us—to go, pray, seek, give for the continued furtherance of our combined labors of love for others. Please heed the clear call. Help us, dear ones, to help others.

Yours seeking the lost,

RICHEY EVANGELISTIC ASSOCIATION



General Secretary



President

★ The true Gospel Message must go out! It is our duty and our God-given privilege to do all in our power to send the Messenger with the Message.

Think, co-worker, what an obligation we have—and if WE fail in our duty—what then?

You know that we know how to get the Word out. We use only God-given, Scripture-proven methods in our Evangelistic Message — Radio — Service Men’s Work — Gospel Literature distribution — Missionary Ministry — Missionary Supply Program. (Romans 10: 14).

TEAR OFF AND MAIL TODAY!

Dear Bro. Richey:

Please accept the enclosed offering to be used in the furtherance of spreading the Salvation and Healing message in the highways and by-ways of this and other lands. (Luke 14: 23).

\$ _____

Name _____

Address _____

City _____ Zone _____ State _____

Dr. Paul S. Rhoads, 814 Roslyn Place, Evanston, Illinois

April 24, 1956.

Dear John and Ned and Ted -

The days are moving too swiftly for me to stop for a long report. However, I shall have some recommendations in due time. I am waiting now to be taken to the Severance Board meeting at Chosen U. campus. Ken Scott is with me.

As to the matter of Dr. Rice, I have not gotten to talk to Dr. Lee and Dr. Kim. Ken tells me there is a feeling against women doctors here that would be a handicap. He says Dr. Murray who was at Severance several years always had some difficulty. Dr. Weiss suggests that Dr. Rice take a year of gynecology training and come over as head of O.B. and gyne. Not a bad idea. Certainly the faculty needs to be strengthened by American or Canadian doctors, although I am impressed with a few of their younger men who have recently returned from U.S. Xray, anesthesia, and pathology need people to head them up very badly. Physiology, pharmacology and biochemistry need the man power that is in U.S.

It would be a most natural and helpful thing to get Severance and Ewah medical school together. All the people here say there is no use even to take it up with Dr. Helen Kim, but I may try it anyway. Like you, Dr. Weiss seemed anxious that Dr. Rice should not go to Ewah. Whether such an attitude is justified, I do not know.

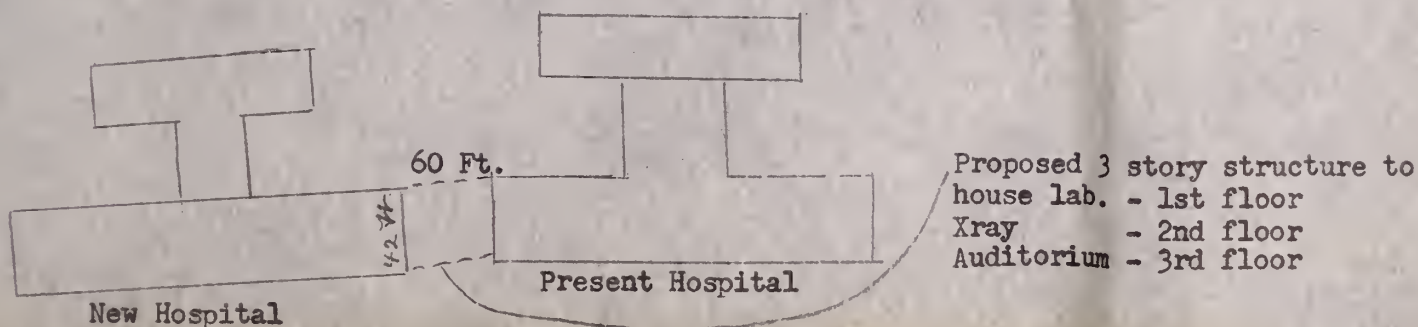
April 27.

Dr. George Paik says to forget alliance with Ewah.

Since writing this we have been to Taegu. I was impressed with all that has been accomplished there, and with the spirit of the doctors. In his gentle way Ken Scott seems to get a great deal accomplished. His hospital is well run, and the new out-patient clinic will be a real asset. Ken seems all set to move on to Severance when the time comes. Between him and young Hong, who has just returned from U.S., they will be well set with thoracic surgeons. Taegu Medical School and hospital have had 1.5 millions from UNKRA and are well equipped. My guess is they will slip some when the money runs out, but their pre-medical school is much stronger than Severance now. Dr. Ko, a Severance graduate, is president. He is very capable.

At the Severance-Chosen board meeting a tentative decision to abandon both names in favor of a new one was made. A committee was chosen to consult both alumni groups and come up with suggestions for a new name. A clear cut directive to the executive committee of the medical school to sell the property required to come through with their share of the building money was voted.

I shall return with some radically different ideas in the new building plans. I have spent many hours with their building committee and doubt if there will be any general agreement before I leave. I am confident that a building which will be pretty acceptable to everyone can be planned, however. The latest idea is to make a building almost identical to the chest hospital changing only the direction of the building plus a new connecting part which the architect has estimates would cost about 40,000 plus material on hand.



It is thought by having the building the same dimensions as the other, for which the length of the iron work on hand is suitable, enough space could be provided (by pooling xray, lab., kitchen and some administrative facilities) to make room for about 200 beds in the new hospital. With the "attic" on the top floor of the chest hospital and the new hospital almost certain not to be entirely filled for a year or so, both nurses and internes could be adequately housed until a nurses' home is built. It would be nice to make the new hospital of equal height with the chest hospital, which would give another floor. The architect said if this floor were glassed in but not finished it would cost about \$1,500.

Lest all this stagger you too much I shall have an alternative plan or two. I am sure Mr. Creighton considered the plan he sent out pretty tentative and I am sure he will agree that to be self supporting more patient beds than the 104 which it contained would have to be provided. I surely wish it were possible for him to be here to help push the building plans thru and keep the work on the site going better.

I have gone into the workings of the hospital and medical school in considerable detail and suggested many changes in curriculum which the faculty seems eager to adopt. More good man-power on the staff is urgently needed, especially in the departments previously mentioned. I have seen something of Dr. McCoy. He is in Seoul and attended our building and curriculum committee meetings today. I shall be with him Monday at a meeting called by the I.C.A. men of representatives of all the Korean medical schools where some problems common to the schools and government will be discussed.

This is all a very complex problem. The bright spots in it are Chosen and George Paik, the cooperative spirit of the whole Severance group, and the quality of a few of the American trained younger Koreans on the faculty. I am especially impressed by the young dean, Dr. Lew, and by the head of the pediatric and internal medicine departments. And what an asset Ken Scott will be! More later.

Sincerely yours,

(Signed) Dusty

Dr. Paul S. Rhoads

Reprint from



June, 1956

Vol. VIII, No. 6

"MOST CHRISTIAN LAND in the ORIENT"

Korea

*by Rev. Samuel G. Catli**

* Mr. Catli was invited by the General Assembly of the Presbyterian Church in Korea to address and give lectures on Christian education at their Sunday School Convention held in Taegu during the first week of April, 1956. The financial help of the Board of Foreign Missions of the Presbyterian Church, U.S.A., made the trip possible. Mr. Catli is the director of the Department of Christian Education of the Philippine Federation of Christian Churches.

THE STRENGTH of the evangelical church in Korea impressed me very much during my ten-day visit in that "land of the morning calm". This fact was not exactly new to me, for I heard it more than once before, but it did not register much in my mind until I saw it myself.

Our Neighbor

Korea, which is sometimes called the "Switzerland of the Far East" for her scenic beauty, is not far from the Philippines. Seoul can be reached within twelve hours by air travel with stopover in Okinawa and Tokyo. And yet because of the lack of easy means of communication between the two countries in the past, Korea and our country seemed to have been standing on opposite poles of the earth. So little did the Filipinos know about the Koreans and vice versa. But since the end of World War II, especially when both countries became independent (Korea after 35 years of Japanese rule) there has been more and more contact between the peoples of the two nations. The Philippines has already established a legation in Seoul with Minister Tomas de Castro in-charge (Mrs. de Castro is the former Elvira Bocobo, daughter of Dr. and Mrs. Jorge Bocobo of Manila). Republic of Korea has also a legation in Manila with Dr. Yong Kee Kim, as minister.

"Most Christian Land"

Before I left Manila, I read in a pamphlet that "Korea is known as the most Christian land in the Orient". This statement surprised me because we in the Philippines are proud of calling our country "the only Christian nation in the Far East." And now, here is a nation which is called the "most Christian..." Korea, they say, is described that way because many converts become devout Christians. When a person desires to be baptized he must first faithfully attend Bible classes for preparatory members, and is expected to win at least one to Christ. The members give their tithe and more. I observed also that a Christian visiting a house offers a silent prayer before he starts conversation.

Protestants are Dominant

Of the one million Christians in Korea today, 80 to 90% are Protestant (66% are Presbyterians, and the rest are Methodist, Salvation Army members, etc.). The evangelical faith is spreading like wildfire all over the country. The Roman Catholic Church in spite of the fact that it is fifty years older in Korea than Protestant Christianity, is a small minority. Comparing this Protestant gain in Korea to that of the Philippines, we find that the progress here is much slower. Protestantism was introduced in Korea in 1884 just 15 years earlier than in the Philippines, and yet the number of Protestant followers in that country is two times more than that of ours.

Taegu, a city of half a million population, is heavily dotted with Protestant churches. And the

rapid increase in number in recent years is probably unparalleled in Asia. In 1940 there were only seven churches; in 1946, 17; in 1952, 70; and last year (1955), 170 (135 are Presbyterians), an increase of 163 churches in 15 years.

The enrolment in Christian schools and colleges is big. Chosen Christian University in Seoul has a student body of almost 6,000 (college and graduate students only). The boys and also the girl's high schools in different parts of Korea are attended by hundreds of students. The Presbyterian Seminary has 600 students and the Methodist about 300. Some seminary students just right after graduation go out and organize their own congregations and make them self-supporting from the start.

The churches are crowded. One time I said, 'You Koreans count by the thousands. I preached at a Sunday morning worship service and there were at least 1,500 people. I spoke at an evening Sunday School rally of just one congregation and there were over 3,000. The attendance at your Sunday School Convention is between 4,000 to 5,000. I bought a small leather portfolio as a souvenir and it cost me 3,500 huan (#14.00)".

Shamanism is fast disappearing in Korea, as are Buddhism and Confucianism. Shinto worship which is said to have been more or less forced to the Koreans during the Japanese occupation from 1910 to 1945 faded away with the end of Japanese rule after World War II. I was shown in Taegu a former Shinto shrine which is now being used for Protestant services.

We all know that Dr. Syngman Rhee is a Protestant (Methodist) layman, but only few probably are familiar that Vice-President, Tai Young Hahn, is an ordained Presbyterian minister. He pronounced the benediction at the Easter Sunrise service.

War Damage

Korea suffered much during the war, especially during the Communist invasion in 1950. I still saw many ruined buildings which reminded me of Manila in 1945. Hospitals, orphanages and old people's homes are crowded. Dr. Bob Pierce is popular among the church people. His organization, World Vision, Inc., is helping a great deal, especially in the care of orphans. Mission hospitals are exerting their level best in helping amputees, besides attending to other needy cases. It is estimated that there are over 30,000 Koreans who have lost legs, arms, hands and feet.

Unification of their mother land is the greatest concern of all Koreans. Christian leaders are sure that in "God's own time" they, as a people, will be one again.

Unique Picture of Christ

I saw a beautiful picture of Christ on the sala wall of the house of my host in Seoul. Dr. and Mrs. Edward Adams, field representatives in Ko-

rea of the Presbyterian Church, U.S.A. At first glance, I thought it was just one of those familiar portraits of our Lord. But when my attention was called to the fact that the picture was composed from the whole text of the Gospel of John, I was greatly amazed of how it was made and how patiently the artist worked on it. I have not seen one like it before. I met personally the composer, Gwang Hyuk Rhee, who is a very devout Christian layman. He is a refugee in Seoul. His family of six is still in the Communist-controlled part of Korea. He has no idea, if they are still alive or not, for the "38th parallel" which separates the North from the South is tightly sealed. Hardly, if any, does a bit of news leak through and how dependable, is another question.



Mr. Rhee

So far, Mr. Rhee has completed the following portraits: *Gospel of Matthew in Korean*, *Gospel of John in Korean*, *Gospel of John in English*, *the whole text of the New Testament in English* and *the Gospel of Matthew in English*. I was given four portraits (John and Matthew) and Mr. Rhee requested me to deliver two copies to President Ramon Mag-saysay with a dedication in Korean characters written with his own hand.

The publisher of his work says, "Mr. Rhee is not an artist. He also does not want to be an artist. But by the grace of God and with the great pleasure given by Him he has been able to carry on this precious work. If this can be of any help to the people in extending the work of God.. that is his hope and prayer."

Beautiful Church on a Hill

On a ridge near the center of Seoul stands an imposing building, the famous Young Nak Presbyterian Church, which was dedicated only in 1950. This church which is sometimes called a "refugee church" because the members are practically all refugees from North Korea is a "great church". It is great, not only because of the beauty and permanency of the church building, which is a massive structure of gray granite, nor because of its big Sunday attendance, which is over 4,000 (2,000 each of two morning worship services) but because of the deep devotion of the members to the service of God as shown in many ways. The church is probably the largest Protestant church in the Orient.

The Rev. Dr. Kyun Chick Han, founder and pastor of this church and also the Moderator of the General Assembly of the Presbyterian Church in Korea, is also a refugee. He is frail in stature but he is a man with a big heart. He is humble, unassuming and loved by his members. His congregation started with a few of his members from the North, who got together for prayers. They felt so refreshed and strengthened in these meetings that they finally decided to organize themselves into a regular congregation. Today, in less than ten years, the membership increased to almost 5,000.

To build their beautiful church, Dr. Han secured \$20,000 from the Restoration Fund of the Presbyterian Church U.S.A., and the congregation gave \$60,000 more, partly in the shape of wedding rings, clothing and a great deal of manual labor.

The Young Naks, since the founding of their church in Seoul, have been actively helping build other churches as far as in the South. They also established orphanages, old people's homes, widows' homes, and help send hundreds of orphans to school. Over 30 missionaries at home and abroad are being supported by them.



The Young Nak Presbyterian Church

Outside the church, besides the door, stands a monument in honor of an elder, Mr. Kim Eung

Nak, who was shot by the Communist during the invasion. Elder Kim had been the treasurer of the building Committee and had made the building of Young Nak Church the most important thing in his life.

CONVENTION BIG AFFAIR

The Sunday School Convention to which I was invited was held in Taegu. The sessions were held in a modern newly built auditorium of a Boys High School with an accomodation of about 5,000. A rough estimate of the daily attendance was between 4,000 and 5,000. The Korean Christians regard attending church gatherings as above everything else. I was informed that if they happen to work in offices, they use part of their allowed vacation days, and a number even go as far as to forego their pay, just to be present at religious services.

The Convention was a big affair in Taegu. It was like a regular town fiesta in the Philippines.

The parts of the program of their convention are typical of similar gatherings in the Philippines. Besides group discussions on children, youth and adult work and lectures on Sunday School themes in general, there were contests in story telling, children's choir, and oration. The convention was both for study and for inspiration.

One thing I admired so much was the earnestness of the people in attending the different sessions. They squat on the floor (Korean way of sitting, the men on one side of the room and women on the other) and they could sit that way for hours. My lecture time was the last hour in the morning and one time I suggested to my interpreter, Rev. Simeon C. Kang, that I better cut my speech to half an hour or so, for I knew that many of them have not stood from eight to eleven o'clock, but I was told that they will be disappointed if I did. They wanted no less than an hour. If I could talk for one and one half hours they would be happier!

They take off their shoes on entering buildings, and when they pray many of them put their faces clear down on the floor. They are really in earnest in talking to God. The great success of the Convention was largely due to the efforts of Rev. Ahn Kwang Kook, stated clerk of the General Assembly of the Presbyterian church in Korea, and their religious education leaders.

Christian Museum

Near a public park on top of Namson Hill in Seoul, stands a small but beautiful building where precious records of Christianity in Korea are being kept and nicely arranged. In this Christian museum are pictures of early missionaries, Christian martyrs, first Seminary graduates, national leaders sent abroad as missionaries, copies of old Korean Bibles, Testaments, hymns books, Sunday School lessons, and other relics which depict at a glance the history of the Christian movement in that land.

Mission Boards Work Together

Four Presbyterian Mission Boards: namely, the Presbyterian Church, U.S.A., Presbyterian Church, U.S., Australian Presbyterian Church and the Canadian Presbyterian Church (now the United Church of Canada), have been for many years co-operating in helping just one Presbyterian General Assembly in Korea. As I understood it, these different Boards help win converts, organize churches, etc., but the members know only one thing - that they all belong to the Presbyterian Church in Korea. It is unfortunate, however, that as an after effect of the war the church was divided. To the smaller portion (15% to 20%) went the United Church of Canada, and to the bigger portion went the three other Boards. It is hoped, however, that in the not distant future, they will be one again.

Missionaries in Korea

The churches in Korea, at least of the Presbyterians, are much on their feet in self-support,



*Mr. Catli is shown above delivering one of his lectures.
Photo by Rev. Raymond Provost*

and in propagation work. They have been trained that way from the very beginning of missionary work. So, the national leaders more or less, are running the whole "show". The missionaries perform such task as they are asked to do - mostly in the field of education, health (hospital work) and rural evangelism. National leaders and missionaries are happily working together.

Happy Memories

I came home with a wealth of experiences. On the last night of the Sunday School Convention, I said, "I have tried hard to be of help to you, but I do not know if I have come up to your expectation. One thing I am sure of is that I gained many valuable lessons which I hope I shall be able to share with my own people."

KOREAN LEADERS ON MR. CATLI'S VISIT

"It was certainly a great pleasure and privilege to have Rev. Catli with us in our Sunday School Convention which was held in Taegu from April 3rd to 8th. His contribution to the Convention has been just great, and everyone who has attended the meeting enjoyed him very much." - *The Rev. Dr. Kyung Chik Han, The Moderator, General Assembly, Presbyterian Church in Korea, and Pastor, Young Nak Presbyterian Church, Seoul, Korea.* (Quoted from a letter addressed to Bishop Leonardo G. Dia, General Secretary, United Church of Christ in the Philippines and also to the Rev. Jose Yap, Executive Secretary of the Philippine Federation of Christian Churches.)

"I want to say that we and our Korean friends are grateful for his contribution to Christian fellowship and understanding". - *Mrs. Edward Adams, wife of the field representative in Korea of the Board of Foreign Missions of the Presbyterian Church in U.S.A.* (Quoted from a letter to Mrs. Catli.)

MR. CATLI'S ADDRESSES AND LECTURES

Addresses:

Second night: "The Great Commission - Our Task"

Text: "Go..teach..teaching them..I am with you alway..." Matt. 28:19-20

Closing night - "The Urgency Of Our Task"

Text: "Go out quickly to the streets and lanes of the city, and bring in the poor...." Luke 14:16

Lectures:

Third day - "Religious Situation in the Philippines"

Fifth day - "Christian Education Around the World."

San Wuyett

**THE CROSS
AT
THE MOUTH OF TAEDONG RIVER
BY
M. W. OH**



Published by
Thomas Memorial Mission
Seoul, Korea





REV. CALVIN WILSON MATEER



REV. ROBERT JERMAIN THOMAS



THE OPEN AIR SUNDAY SERVICE ON THE HILL
OF THE ISLAND, CONDUCTED BY CHAPLAIN
RYU WHO WAS THEN BEING SUPPORTED BY
THOMAS MEMORIAL MISSION



THE SOLDIERS HEARING THE SERMON OF
CHAPLAIN RYU

THE CROSSES OF THE CHURCHES STARTED
AND SUPPORTED BY THOMAS MEMORIAL MISSION



KUSUNG CHURCH. PUSAN



SHINKWANG CHURCH, PUSAN



SHINSUNG CHURCH, PUSAN



PUSAN CHURCH, PUSAN

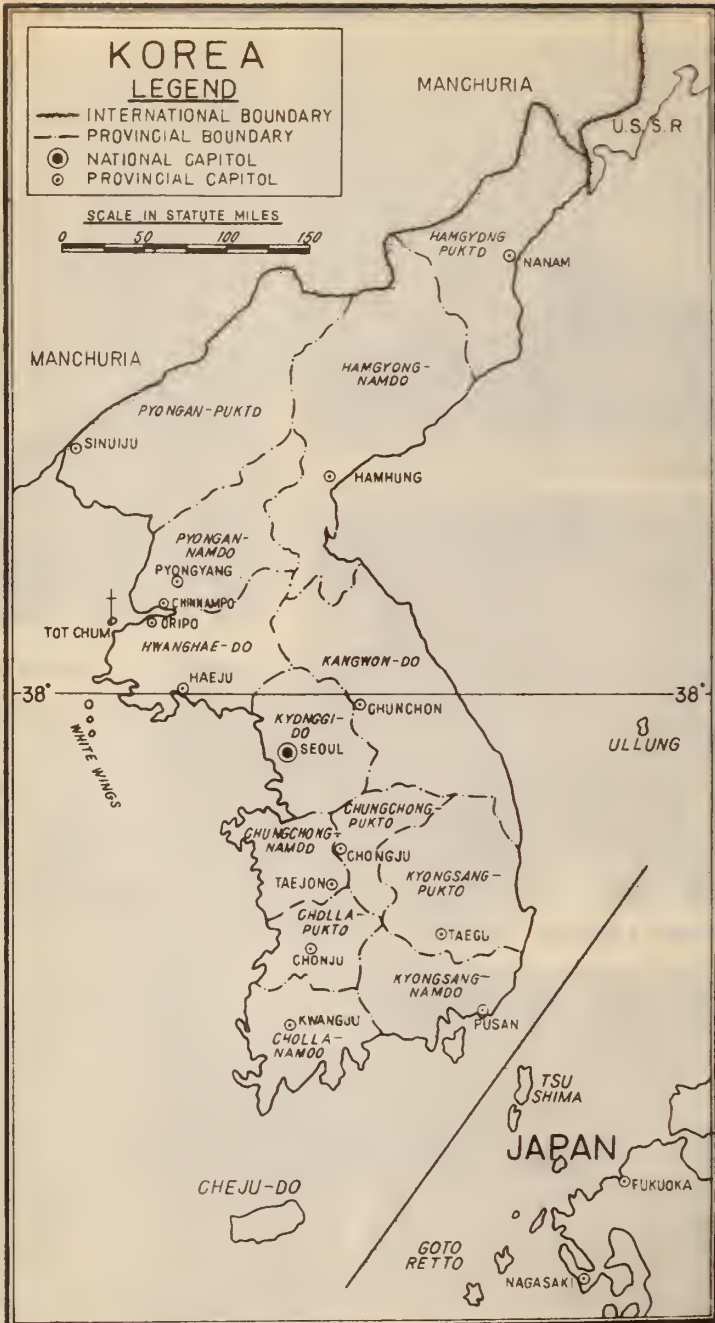


THE SECOND CHURCH, INCHON

KOREA LEGEND

- INTERNATIONAL BOUNDARY
- - - PROVINCIAL BOUNDARY
- NATIONAL CAPITOL
- PROVINCIAL CAPITOL

SCALE IN STATUTE MILES



P R E F A C E

Last year 1955 was the 90th year since the first visit of the Rev. R. J. Thomas to Korea as the Agent of the National Bible Society of Scotland. This year 1956 is the 90th year since his second visit and his martyrdom in Pyong Yang, North Korea. It is also the 30th year since the publication of my first pamphlet in Korean introducing Mr. Thomas to all churches in Korea. It was published on September 3rd, 1926, the 60th anniversary of his martyrdom and was distributed among the delegates to the General Assembly of the Korean Presbyterian Church and the Federal Council of Evangelical Missions in Korea. As a result of the publication a meeting commemorating the 60th year of his martyrdom, the 30th year of the work of the British and Foreign Bible Society in Korea and the 25 years service of Mr. Hugh Miller, Secretary, was held on November 14th of the same year at the Central Presbyterian church in Seoul, under the auspices of more than two hundred prominent leaders of the Churches in Korea.

To summarize all of my work for the past thirty years is my program for this year including this booklet. My appreciation is sincerely expressed to everyone who has assisted me in compiling the necessary datas for this publication.

The author

Thomas Memorial Mission
Seoul, Korea

January 1, 1956

THE CROSS AT THE MOUTH OF TAEDONG RIVER

1. The Foreword

In 1866 there were two American ships in Korean waters. One was the "Surprise" which was wrecked on the coast of Chulsan, North Pyongan Province on June 24th of the year, and the crew were handed over to the American Consul at Newchang through Mukden, Manchuria. The other was the "General Sherman", which went up to the city of Pyong Yang and was not only grounded on the sand bank of the river but, by order of the Regent, King's father, burnt down and all the crew murdered. The U.S. steamship "Wachusett" was despatched by Admiral Rowan to inquire into the Sherman affair and reached Chefoo on January 14th 1867. On board were the former Chinese pilot of the "General Sherman" and the Rev. Hunter Corbett, an American Presbyterian Missionary, to act as interpreter. Leaving January 21st they anchored on January 23rd at the mouth of large inlet opposite "Sir James Hall Group" (White Wings Island), which indents Whanghai Province. This estuary they erroneously supposed to be the Taedong River leading to the city of Pyong Yang, whereas they were half a degree too far south. A letter was despatched through the official near the anchorage to the capital of the Province demanding that the murderers be produced on the deck of the "Wachusett". Five days elapsed before the answer arrived, during which the surveying boats were busy. They met and spoke to many natives. All told one story that the Sherman's crew were murdered by the people. On the 29th an officer from one of the villages of the district appeared, whose presence inspired the greatest dread among the people. An interview was held, during which Commander Shufeldt "possessed his soul in patience". It is unnecessary to give details of the fruitless interview. The Americans could get neither information nor satisfaction. The gist of the Korean relation was "Go away as soon as possible." Commander Shufeldt, bound by his orders, could do nothing more, and being compelled also by stress of weather, went away giving the name of "Wachusett Bay" to the place of anchorage. In 1867 Dr. S. W. Williams, Secretary of the Legation of the United States at Peking, succeeded in obtaining an interview with the member of Korean embassy, who told him that after the General Sherman went aground, she careened, as the tide receded, and her crew landed to guard or float her. The natives gathered around

them, and before long an altercation took place between the two parties, which soon led to blows and bloodshed. A general attack began upon the foreigners, in which every man was killed by the mob. About twenty of the natives lost their lives. Still determined to learn something of the fate of the Sherman's crew, since reports were current that two or more of them were still alive and in prison, Admiral Rowan, in April of 1868, despatched another vessel, the "Shenandoah", which entered the right river this time.

2. The expedition of the Shenandoah to Korea and the Rev. Calvin Wilson Mateer, interpreter.

The purpose of the U.S. steamship "Shenandoah" in going to Korea and the reason why the Rev. Calvin Wilson Mateer, a Presbyterian missionary, Tungchow, China, joined it can be found in his diary for Tuesday, April 8, 1868, Chefoo. It reads: "Yesterday a week ago the 'Shenandoah' came up to Tungchow (N.E. Shantung) to get an interpreter to go on an expedition to Corea to look and see if there were any remains of the General Sherman which was lost there two years ago. It seemed by general consent to put on me though it was anything but convenient for me to leave home. I was just ready to begin paving my yard and completing various odds and ends about my house There seemed however no way of escape and so I had to come."

3. Activities of the Rev. C. W. Mateer in Korea

By reading his diary for April 10, Friday, and April 11, Saturday, 1868, off the coast of Corea, it can be found how he reached Korea and how he was anxious to arrive before Sunday to preach a sermon on Sunday. They read as follows:

"Friday, April 10, U.S. Shenandoah, off coast of Corea. We left the anchorage at Chefoo on Tuesday evening at five o'clock and steamed slowly E. by N $3/4$ E. taking soundings every half hour. This course the pilot said was too far to the north but the Captain for reasons of his own insisted on this course. It was very calm through the night but Wednesday in the afternoon we got a good breeze and knocked off the steam and sailed. Toward evening the wind freshened a good deal so that both myself and Lei Shen Sung began to get a little seasick. About 3 o'clock Thursday morning we began to get shoal water and dropped an anchor and came to. In the morning the pilot pointed out the island called Ch'ea Suen Poo and said he must round it to the south. The Captain got under way and steered S, East but the pilot said it was too rough to go in. So we went in under the island and

anchored. This morning the pilot pointed out a certain high land for which to steer, saying that just to the west of it lay a certain other island between which and the main land we must pass. We steered accordingly but as we neared the place the water got shoal and we failed to see any passage. The pilot told all sorts of stories and wanted to take off again on a new course nearly at right angles, but this the Captain of course refused to do, and as the water was shoaling cast anchor and sent out boats to round after the anchor was down. The pilot acknowledged that he had mistaken the place and said the island to the south of which we must pass was still to the north. Soundings were taken and plenty of water found and then after dinner I took the pilot and went off and took a look, finding the island which he said he fully recognized as Tau Chen Poo and we also sounded and found plenty of water to go in at the entrance. We came back about 4 o'clock and I supposed we should have gone around and made our entrance into the bay behind the island but he did not go, for what reason. I am sure I don't know. He seemed quite skeptical about the passage we had sounded. His general conduct today leads me to think he is a good deal of an old granny wise above measure. I shall, however, see more of him by and by. I am sorry our old Chinese pilot turns out so badly. I fear he has been telling us a great many lies and that he does not know nearly as much about this place as he pretended. If he makes more such mistakes as he did today we shall lose all confidence in him. I am sorry we did not get on faster, for I fear we will not get in by the Sabbath."

"April 11, U.S. steamship Shenandoah, Saturday night. Left our anchorage this morning a little after six o'clock and came round and into the passage having plenty of water. We came on very well for a time but by and by the water began to shoal and finally shoaled so much that the Captain backed out again into deeper water and anchored, and I went off with a boat and followed the pilot's direction, clear into the river taking sounding all the way. The spot on which we turned round proved to be the shallowest water. After passing this we had plenty of water all the way in. I had a fair view of the mouth of the river and went round the last island. We got back after four hours hard pulling but the tide was out and the Captain did not go in. Now he is going to go in to-morrow for which I am sorry. But I cannot help it as I am thoroughly in his power. I still hope we may get in to-morrow in good time so as to have an opportunity to preach a short sermon."

As he hoped he was able to get in the mouth of the river on Sunday morning and hold the Sunday service on the ship in the afternoon. Attention should be paid to the fact that he was so glad to preach to the people even if it was on the water of Korea, regretting that the audience was rather small. This was the first open ser-

vice, to my knowledge, in the forbidden land. The same was supposed to have been done by the Rev. R. J. Thomas, on his way to Pyong Yang in 1866, but no record was left.

The diary for April 13th. Monday night, 1868, will give you the information on the Sunday service in detail. It reads.

"Yesterday morning about 8 o'clock we got up anchor and under way and came in under the direction of the pilot, all very nicely with plenty of water all the way. When we got fairly into the mouth of the river the Captain cast anchor and here we lie yet. In the afternoon I had an opportunity to preach. Most of the officers came out but very few of the men. It was rather hard work to preach. It is very hard to get the men aboard ship to come out to hear the preaching. I shall try and get a chance as soon as I can to talk with some of the men and invite them to come. Today the Captain had his men off early trying to survey the entrance to the river. They were all day at it, but made little progress according to the Captain's story. They don't seem to be very well up in the business. I went off with Mr. Sandford today to a village that lies off our position here and tried to communicate with them. They could not understand us nor we them save by writing and that not very perfectly as there was no good and ready writer among them. . . . They seemed very peaceable and friendly, however, and I will probably go and see them tomorrow if it is fine day."

A. Preaching on Sunday

He preached to the people on the ship every Sunday.

The diary for April 20th Monday, 1868, reads:

"...I preached at ten o'clock and had a much better attention. Still however, it was but a small number of all on board that came to hear."

The diary for April 27th, Monday, 1868 reads:

"...I preached to about the same audience as I had before. In the evening a dispatch came which broke in on our Sabbath somewhat."

The diary for May 9th, Saturday, 1868, reads:

"Last Sabbath I preached as usual. More came out than before but still the number was small compared with what it might and ought to be..."

It is still fresh in our memory that the edict of the great persecution of the Catholic Church was issued by the Regent on Feb. 22, 1866 and the execution was carried out barbarously in different parts of the country. Messrs. Chi Tal Hai and Chi Tal Soo, two Catholic Christians of the nine who had met the Rev. R. J. Thomas on the ship and been given Bibles by him, were also beheaded outside the Botong

Gate, Pyong Yang, on Dec. 16th of Lunar calendar, in the same year. The police were still busy looking for the remaining Christians and coast guards were keeping a watch on incoming and outgoing vessels. Nobody could declare that he was a Christian and no one could worship in public. When we think of this serious situation in Korea at this time, the Sunday service conducted by Dr. Mateer and the preaching done by him are worthy of having a special position in the history of the Korean Church. It happened at the mouth of Taedong River on the very bank of which the Rev. R. J. Thomas shed his blood while distributing the Scriptures to the people. No doubt, the "Osuk mountain" rising high in the northern part of the river saw him preaching and the "Pipai island" at the throat of the river heard them singing, but none of them could imagine that many churches would rise in this area in the future and things happening here or the diary written by Dr. Mateer would be published some eighty eight years after.

B. Presentation of a Bible to a Teacher

Not only did he preach to the people every Sunday but he presented a Bible to a teacher named Im Byong Jong of a village called Oripo, opposite the city of Chinnampo, North Korea. The diary for April 16th, Thursday night reads:

"On Tues. Mr. Sandford and I went again to the little village off the vessel. We went ashore with a surveying party and then walked about a mile to the village. It was not long until the village was out to see us and presently an elderly man signed us to follow him which we did. He lead us to what appeared to be his schoolroom where we all sat down and we hoped we were going to have a good talk. We had a number of questions prepared which they read over, but persistently refused to reply to any but for two or three of unimportant ones. Finally they broke up the conference by getting up unceremoniously and leaving us. We followed them out but they declined writing any. I gave the old teacher a Testament which he wished to return but I refused to take it."

It will be interesting to compare the above diary with the archives of Korean side.

The reports of Yi Min Sang, Military Officer of Whanghai Province read as follows:

(a) "Report dated March 24th of Lunar Calendar, 1868.

"A company of about twenty foreigners from the foreign vessel came into the port "Oripo", Ido-bang, Changlyun, in a small boat. By writing they stated that the vessel was an American ship and requested to get chickens, dogs, pigs and sheep.

They said that if these were not forthcoming they would return again in the evening, burn their homes and forcibly take all their animals. The ship was anchored some distance from the shore so that it was impossible to say how many people were on the vessel. Of the twenty who came in the small boat five landed and entered the village. Three of these were dressed in blue and their hair was braided in four strands and hung down their backs; two of them were dressed in black and wore helmets. It was impossible to see how their hair was cut. Those dressed in blue said they were from Tungchou and they had been sold as hostages to the Americans and that was why they were on the ship. They further said that unless their demands were met they would come again the next day. Shortly these five men returned to the small boat, and rowed back to the vessel. Therefore, hearing that the people of the village were terribly disturbed over the matter, an official took several petty officers and went to the port to find out the demands made by the landing party. The village folk were fearfully wrought up over the matter. The tiger hunters have been sent there from the Yamen."

(b) Report dated March 26th of Lunar Calendar, 1868

"On March 21st (Lunar calendar), 1868, taking several subordinate officials I went out to the port about 60 li (15 miles) away from the Yamen and found all the foreigners had already gone back to the big ship. The story of their interview with Im Byong Jong, school teacher of the village being so long and difficult to record, will be reported in detail under separate covers. Im asked the foreigners what country they had come from and the object of their visit. They replied that the foreigner was an American named (狄考文) (Dr. Mateer's Chinese name). Two years ago an American ship came here and disappeared. They came here to learn what they could about it. They asked Im if he knew anything on it. They asked Im what the Colonel's name was. Im, being somewhat suspicious, did not answer. They asked Im again if the river was Pyong Yang river but Im again did not answer. They again asked Im the names of the port and water-gate. Im replied, the port was "Oripo" and the water-gate was "Taejin". They again asked if it was far to the city or was it all right to visit the city. Im replied, the law of the country being different from others it would be impossible for them to do so. The American said, "Where is your school room? Please take us there and have a talk. It is all right to ask the customs of a country and what is forbidden. Why don't you reply to our questions? In the teaching of Confucius there is a part on science. We Americans are familiar with the science. We had better have a lecture". Im did not

reply to any of it. There was a Chinese named Lei Kwang Jung saying that the American was teaching the doctrine of Jesus in China. They asked for some chickens and eggs. They said they would come again the next day to get them and pay for them. The American took two books out of his sleeve and threw it on the sand. Im did not receive it. They did not take it back. They went back to the big ship. One of the two books was the New Testament and the other was Gospel of Mark. There was a blue sheet of paper in the book. The books were forwarded to the Navy Post....”

In 1929, the next year of the publication of my littel book “Life of R. J. Thomas”, I planned to spend a part of my summer vacation in reading the palace diary at the royal library in Seoul, where all the reports of Provincial Governor to the King were being kept, and succeeded in finding the above reports in which an American missionary appeared by the Chinese name (狄考文) You can imagine how delighted I was to get this important source of historical material. What a good harvest it was to the writer who was reading every line of the diary to see if there had been any other Protestant missionaries prior to the opening of Korea besides Mr. Thomas. I made a copy of it and went up to Mukden, Manchuria after Christmas of that year to find his original name at the Seminary of the Scottish Presbyterian Mission there. The Rev. J. W. Inglis, President of the Seminary, told me that his original name was Calvin Wilson Mateer and his wife was still living in Peking, China. I was very anxious to go to Peking to see Mrs. Mateer, but owing to my teaching work I had to come back to Pyong Yang. As soon as I returned to Pyong Yang I wrote a letter to Mrs. Mateer telling all the story in detail and asking for the information on the visit of her husband to Korea. I was very much surprised to get an answer from her denying the visit of Dr. Mateer to Korea. So I made a copy of the above diary containing the report on his visit and wrote to her again asking if there had been another missionary in Tungchou bearing the same Chinese name besides Dr. Mateer. But she answered her husband was the only man who had that Chinese name. The judgement of the problem was really a question The only thing left for me to do was to write to the Mission Board or the Mission Secretary in China. At last I wrote to the Rev. Ralph C. Wells in Shanghai enclosing the above report. In reply to my letter Dr. Wells sent me some phrases from the biography of Dr. Mateer, certifying his visit to Korea in 1868. The problem was solved. Right away I wrote to Mrs. Mateer in Peking again inserting the phrases sent by Dr. Wells. It was very interesting to know that when Mrs. Mateer got my last letter Dr. Wells was with her in Peking telling about all of my research work. The visit of Dr. Mateer to Korea in 1868 having been confirmed, I wanted to get some records

or documents on his visit written by his own pen. Some one told me that the Rev. W. M. Hayes in China might be able to let me know where I could get it. So I wrote to him. He kindly suggested that I had to write to Mrs. Mateer in Peking or Mrs. Robert Mateer of Weihen for his diary. Dr. Mateer was a man who wrote in his diary every day. Now I am very proud of the copy of the diary sent by Mrs. Robert Mateer in 1930. In 1930 there was a Presbyterian church at Oripo. The minister of the church was the Rev. Eui Taik Chang, whose daughter was a student of the writer in Pyong Yang Presbyterian Girls School. Every effort was made to trace Im Byong Jong who had been given a Bible by Dr. Mateer, but he had passed away a long time ago, and nothing could be found.

It may be of interest to you that both the Scriptures distributed by the Rev. R. J. Thomas on the White Wings Island in 1866 and those done by the Rev. C. W. Mateer at Oripo in 1868 had been forwarded to the Navy post at Ongjin, where a church in memory of it was started by the Thomas Memorial Mission in 1948 after the Liberation 1945.

C. Translation and Interpretation

On the trip to Korea Dr. Mateer's job was translation and interpretation. Being unable to speak Korean he had to write in Chinese characters all the time. He was terribly busy in receiving and sending out the communications.

The diary for April 16th, Thursday night reads:

"...Wednesday I took my teacher and the pilot to the island at the mouth of the river, and left them to try to get any information they could and I went to hunt for ducks of which there were myriads around....After quite and extensive round I got back and found out that the teacher had learned something in reference to the river, but nothing of special importance in reference to our business....When I got back I found that Mr. Sandford had gone after a communication that had been affixed to the flag staff on a little island from which observations were being taken. He presently returned with it, and I put in the afternoon translating and writing about. It was chiefly taken up asking questions as to our designs and wishes and purported to have come from a petty official. Today we got in the same way a much longer communication from another petty official giving a full account of how a foreign vessel over a year ago came to this river and made her way up, treating the people with injustice and violence and finally taking captive a Corean officer which with other outrages enraged the people and an attack was made on the vessel. After a good deal of bloodshed the ship was fired and exploded killing all on

board. It is further said that the vessel proved to be French and threatened that unless trade was opened many war vessels would soon follow. The story does not at all agree with that told by Korean envoy in Peking and must evidently be taken with a large degree of allowance. These papers have kept me pretty busy, translating and in getting up a reply which was sent off this morning to the paper got yesterday. I think the indications are that we will find no difficulty in getting communications to and from Korean authorities. We have dropped up the river about two miles today and hope to continue going up daily with the tide."

The diary for April 17th, 1868, reads:

"Today I have put for the most part in getting ready for a translation of a dispatch to the Korean Government. It is finished or nearly so and I will have it written out and put order in the morning. We got up anchor about one o'clock and drifted up with the tide some eight miles, opening out some new views and putting us fully within the river. We have now last sight of the sea and are fairly set out on our way up this unknown river. The weather continues very fine and I hope it will continue. So while we remain large number of people have been out on the river bank watching us this afternoon, but none have come to the ship or offered to sell us anything. A man came late last night with some fish but none were got as every one was in bed. I hope the progress of another day or two will bring us to some place where we can get some fresh provisions, and where we can succeed in getting a dispatch forwarded."

The diary for April 20th, 1868, reads:

"Saturday morning, it was very rainy and disagreeable. Spent the afternoon in giving the last touches to the dispatch to the King, and after dinner the weather having cleared away, Mr. Sandford and I went on shore and had quite a talk with the natives. We totally failed to elicit any information in regard to the wreck of General Sherman. When the teacher wrote down a question asking a man about the wreck, he saw his next neighbour, giving him a significant jerk, upon which the teacher turned to the man who had thus jerked him and put it to him to tell what he knew but he persistently refused. To all our questions they returned the same answer "We do not know"... In the afternoon a dispatch arrived from one of the Korean officials and I told him to come today for a reply. The dispatch proved to be one from one of the high officials in reply to the communication sent by Capt. Shufeldt of the Wachusett. It was written at the time Wachusett had gone and now finding that we were on the same general business they sent it to us. The Captain decided to send a general reply to the local magistrate who had sent it, explaining

why we came and that until the matter was adjusted we would continue to ascend the river, unless it became too shallow before we reached the Provincial city. And also to dispatch by him a communication for the King. This latter was ready all save the copying, but the former had to be written which kept me very busy until after dinner. This afternoon another boat came bearing a letter from the same man to whom we replied before and brought us some chickens and eggs. I have spent most of the evening writing a reply to this and translation. If all my days are as busily occupied as this I shall not have much time to study."

The diary for April 24, Friday night, 1868, reads:

"It has rained about all the time for two days, and has consequently been very dreary. I finished up the dispatch and it was sealed up already, hoping some Korean boat would come by which we could send it, but none has come and it has been raining so much that the Capt. has not sent off a boat to take it. We will do so to-morrow if it is possible. It is still raining and it is quite stormy out to-night. We are having the first heavy wind we have had since we left Chefoo. I have been putting most of my time in copying out the dictionary I am making from Wade. I wish it was done so that I may begin to read."

It will also be interesting to read the reports of Park Kyusu, Governor of Pyongan Province, comparing with the above diary.

a. Report dated March 28th. (Lunar Calendar), 1868

"The official Park Hyung Cho reported; 'When we started out to the place where the vessel was anchored and almost reached it, a small boat put out from the ship toward us. They seized our boat and would not allow us to go near the ship. We came to O-Ori with the small boat and anchored. By means of Chinese characters we informed them that we very much desired to go on board their ship, but they informed us we would not be allowed to do so. Soon their countenance changed and they took hold of their arms. We explained in good words and by writing asked them when they had come. They answered that they were Americans. They came to make an investigation on an American ship which had sailed to the territory of Pyong Yang and disappeared two years ago. We asked them when they had started for Korea, and they replied, they had started on March 29th. We again told them we could answer if they had any questions about Pyong Yang, but they said they would not be stopped by us. We again asked them the number of people on the ship and the Captain's name. They said there were about two hundred and thirty people on it but did not give the Captain's name to the last, and just said "teacher". We told

them again the river being rough and impossible for the big ship to go up any further it would rather be better to go back to their own country. They became angry and went away. After a while the ship started its steam, set sail and went upward."

b. Report dated March 30th (Lunar Calendar), 1868

"On March 23rd, I wrote a letter and placed it high on a pole on the shore opposite where the ship was anchored. The foreigners came in a small boat and got it. They answered it, and placed it back on the pole. They said, 'We have read the letter you put on the pole and answer the questions you ask concerning the nationality and the object of our visit. We are Americans. We are fifty thousand li (twenty thousand miles) away from home. Our ship came to Yentai (Chefoo) through Kwangtung and Shanghai. On March 15th we left Yentai for your country. Three years ago one of our American trading ships was at the mouth of this river and disappeared. Therefore, we are sending a letter of inquiry to you which we hope your local official will forward directly to the King. The purpose of our coming is also to express our friendship to Korea and express the hope that our two nations may ever continue in peaceful relations. Further, we desire to purchase fowls meat, and food stuffs from your people...."

c. Report dated on March 26th (Lunar Calendar), 1868

"A foreign vessel with three masts anchored at Pido, Shinnambang, Samwha 三和新南坊避島 The Defender Yi Ki Jo (李基祖) said in his report:

'On March 21st (Lunar Calendar), 1868, I took a subordinate official from the Yamen and went to O-O-Ri 吾吾里 We climbed a high eminence to look for the ship. It had already moved in the direction of Changlyun, Whanghai Province and anchored. The distance between us was too great to observe it distinctly. It was engaged in gunpractice so that passing boats could not approach near to it. I had to wait for an opportunity to observe the affair and stayed at the port. The next day I gave paper to my attendants (minor officials) to make an investigation and report, and had them go into the ship to make questions by writing. They returned and reported as follows:

'We took the paper and started in the evening for the spot where the vessel was anchored. When we were in a short distance of the vessel a small boat from the ship came out and did not allow us to go near. The upper and lower decks of the ship were brilliantly lighted and a great noise came from the ship. The ship was about 4

chang (24 ft) high and 20 chang (120 ft) long. Three sails were set and in the midst there was a big funnel. There were six men in the small boat and as for their appearance they had big noses, deep set eyes, and kinky hair, and were all dressed in black. We asked them what country they had come from or through, when they had started, if any of them were sick after their thousands of miles over rough and dangerous seas. We also asked what plan they had for staying for the night, if they intended to carry on trade in the future. I said, "Our appearance, mode of dress, manners, and languages are different, but we are all like one family. Ought we not to make clear the purposes and intentions to each other? We hope you could tell us your plan frankly. At this the foreigners waved their hands, perhaps because they did not understand the letters. We asked them to receive the communication, but they got into the big ship. After a little while a man who could understand a little of our language came to our boat saying that they were Americans and the ship was an American warship. They had something to be investigated in Pyong Yang, and nothing to do with us here. Their appearance was not comforting, and firing of cannons was continued. Since there was no chance to make inquiries or observations we returned'.

d. The Cross at the mouth of the river

At the mouth of Taedong river there is an island called Tau Chen Poo around which the Shenandoah came on her way to Korea. We call it "Totchum" in Korean pronunciation which means "Mat Island". We have two more islands—Tukdo, and Pido, but the island "Totchum" is the biggest of the three, having good number of inhabitants on it. The entrance of the river is guarded by these three islands. An interesting story can be found in the diary for April 30th, Thursday, 1868. It reads:

"Tues. and Wed. were spent by the boats in surveying and today at noon we got up steam and came out by the mouth of the river some five or six miles, and are now anchored under an island called Tau Chen Poo. Tues. another dispatch was placed on Station Island from which we got the chief idea of which was asking us not to go away till a reply came from the Emperor. I got up a short reply yesterday and it was taken off to the island this morning . . . Mr. Sandford and I went off this nearest island to a village this afternoon but we neither found anything out nor got any provisions. We went up to the top of the highest hill and had a very fine view all around. We found a cross set up on the top but could not find out why it was there or if any religious meaning was attached to it. I think there is little doubt but it has some reference to Christianity. It struck me with very peculiar feelings to see that precious emblem there. I thought when will the

truth it represents and embodies be fully known and beloved by these miserable people."

As you see in the diary, when Dr. Mateer went up to the top of the hill of the island with Mr. Sandford (American Consul at Chefoo), there was a cross set up there. They did not know who had set it up and why it was there. But he thought it had some reference to Christianity. He said, "It struck me with very peculiar feeling to see that precious emblem there. I thought when will the truths it represents and embodies be fully known by these miserable people." I am sure he prayed that the precious truth of Christianity could be fully known and beloved by the people in Korea sometime in the future. Since 1920 when I obtained the diary of Dr. Mateer the above cross has been the subject of my study. I examined a lot of books or documents to see if there had been any other pioneer, missionaries, Catholic or Protestant, who had ever gone up there and could have possibly set up the cross prior to 1868, but up to date no one has been found except Mr. Thomas who ever passed the island. In 1866 when he was asked by the mayor of P'ung Yang where he had come through on his way to P'ung Yang, he answered very clearly that he had come through the islands, White Wings and Totchum (Mat Island). No doubt Mr. Thomas was the only man who ever stopped on the island. The late Rev. G. Engel D.D., professor of history, of the Union Christian College and the Theological Seminary of the Presbyterian Church of Korea, Pyong Yang, agreed with me on this point. However, I don't see the reason why he set it up there. It might be to point out the entrance of the river leading to the city of Pyong Yang to make it easier for him to find when he comes again. It might also be done by him with a view to capture of this dark land as a soldier of Christ just like the army set up the national flag when they capture a certain part of the enemy's area. The Mission Year Book for 1868 says on him, "The fact is, he wanted to go to Corea by some means in order to perfect his knowledge in the language, so as to be able to translate the Scriptures into that language, and establish a Protestant Mission in that dark land." I intended to publish my study on the visit of Dr. Mateer earlier, but the study of the Cross has delayed it until today. Even during the war time I made many visits to senior French Catholic missionaries, Korean priests and Korean Catholic Christians. In 1946 when I met the late Rev. H. H. Underwood at the Sai Moon An Presbyterian Church, Seoul, I told him about my study. He was very much surprised to know I had the diary of Dr. Mateer written by him in 1868 when he was in Korea. He said; "I have never heard of it. If you have his diary it should be the new discovery in the history of Korean Church." In 1929 when I was up to Mukden to find the original name of Dr. Mateer, the Rev. Young Nyup Paik, Mini-

ister of the West Tower Presbyterian Church, was also surprised to see his Chinese name, for Dr. Mateer's Chinese name was too famous in the Chinese Church. Dr. Mateer was the author of the Mandarin Bible and founder of Shantung Christian University. In 1939 I gave his name for the first time in Korea when I was compiling the "Year Book of the Korean Presbyterian Church" and the weekly paper "The Presbyterian Weekly." I still recall one thing happened in the early days when I was a boy. At the General Assembly of the Presbyterian Church when they made a decision about the thanksgiving day of the Korean Church, one proposed that it would be reasonable to have the day the first missionary arrived as the Thanksgiving day of Korean Church. Then the question arose, "Which, the Presbyterian or Methodist came first?" At that time the late Rev. H. G. Underwood said that both Presbyterian and Methodist had come on the same day. He meant he himself of the Presbyterian and Dr. Appenzeller of the Methodist. But now you see that Korean soil was trodden by the American Presbyterian missionary Dr. Mateer in 1868 although Mr. Thomas was sent by Dr. Alexander Williamson, Secretary of the National Bible Society of Scotland and missionary of the Scottish Presbyterian Mission in 1866. The Rev. Hunter Corbett of the Presbyterian Mission also was here on the steamship "Wachuset" as an interpreter, but nothing of him as a missionary was left.

4. The work of Rev. C. W. Mateer in Tunghou, China.

I think it may be advisable to write a few lines of his work in Tunghou, China, to know of him in detail.

The Board of Foreign Mission of the Presbyterian Church in the U.S.A. which was organized on October 31, 1837, commissioned Rev. R. W. Orr and Rev. J.A. Mitchell for the Chinese Mission. They sailed from New York on December 9, 1837, for Singapore. There were four Presbyterian Missions in China in 1868—viz:

Canton Mission

Pekin Mission

Shantung Mission

Central Mission

Under the Shantung Mission there was the Tunghou Station, at the town of Tunghou, Shantung Province. Tunghou, a city on the Gulf of Pechili having

good population of more than two hundred thousands, is an important literary center. Rev. J. I. Nevius and his wife visited the Province in 1861. As the people were kindly disposed and willing to listen to the truth, Rev. Messrs. Galey and Danforth were sent out, and began their work at Tungchou. Mr. Galey was soon removed by death, and Mr. Danforth by loss of health, but the Mission was reinforced by Rev. Charles H. Mills and his wife, transferred from Shanghai. In 1864 Rev. C. W. Mateer and H. J. Corbett with their wives arrived. A native church was organized in 1862. In 1866 a boys' school was established by Rev. C. W. and Mrs. Mateer. In 1879 the name of the school was changed to Tungchou High School. The school became a college afterwards. His brother Rev. R. Mateer opened a station at Weishen, and another brother, Mr. J.L. Mateer took charge of the Presbyterian Press in Shanghai between 1872-1875. His sister Mrs. Lillian E. Mateer was also a missionary to China between 1881-1882.

5. The Conclusion

I believe you have been able to get a full picture of the visit of Dr. Mateer to Korea through the above. In 1929 when I was making a research trip on the west coast I found there were churches on the island of "Totchum" and at the port of Oripo. I was happy to see the prayer of Dr. Mateer had been answered by God. In 1950 after the invasion of the Communists the Navy of the Republic of Korea recaptured the island and had an open air Sunday service which you can see in the picture, on the top of the hill, conducted by Chaplain Young Keun Ryu, who was then being supported by the Thomas Memorial Mission. However, I am sorry to say, the island is again occupied by the Communists. In 1868 the only cross in Korea was on the top of the hill of the island, but we are very grateful to God to see the cross of the church everywhere we go now. It is worthy of special note that many ruined churches in Korea because of the war have been repaired by the AFAK (Armed Forces Assistance to Korea) program of the United States Eighth Army, bearing fine cross on the bell tower. It is my intention to introduce my short study on the visit of the pioneer missionary to the friends of Korea and their churches. It is also my desire to praise God for the mysterious way of carrying out His plan. My only prayer at the end of the story is "Thy will be done."

THE HEUNGHAN EDUCATIONAL FOUNDATION

MR. H. S. PARK
PRESIDENT
BOARD OF DIRECTORS

187, I KA, SHINMOONRO. CHONGROKU
SEOUL, KOREA.

MR. M. W. OH
MANAGING DIRECTOR

I am sending you a copy of my recently published book herewith. It may be of interest to you to know that the diary of Dr. Mater was sent to me by Mrs. Robert Mater through your father. If you need some more copies please let me know through Rev. Nak yong Kim in the office of Korean Presbyterian Church in C.L.S. building or Dr. Adams.

Sincerely yours,
M. W. Oh

THE

THE MOUTH OF THE RIVER